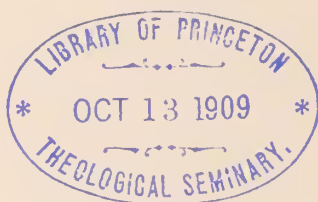


COLUMBIA UNIVERSITY
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Volume VI

THE NYAISHES
OR
ZOROASTRIAN LITANIES



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THE NYAISHES
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COLUMBIA UNIVERSITY
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EDITED BY

A. V. WILLIAMS JACKSON

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Avesta



THE NYAISHES OR ZOROASTRIAN LITANIES

AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED
WITH NOTES

BY
MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



New York
THE COLUMBIA UNIVERSITY PRESS

1908

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THE NEW ERA PRINTING COMPANY
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TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *āṣṭrapāiti*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,
May 25, 1908.

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INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardvisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

- Mf₁ Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.
- Mf₂ Without colophon. Beautiful Iranian script. Very correct. Not modern.
- Mf₃ No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

- U₁ Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U₂ Without colophon. Carefully written.
- U₃ Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U₄ Written by Dastur Rustamji Noshervanji. Most closely akin to F₂. Probably copied from it.

Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusru Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

- F₂ Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

- B Verbatim copy of F₂. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

East India Office Library, London

- L₁₂ Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (= 1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.

M₂ Without colophon. Akin to U₂.

M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.

Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

J₁₆ This manuscript gives the version of the Khurshed Nyaish.

J₆₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M, This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P₁, This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L₂₅, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iašt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā mānī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyāishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thoroughgoing linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paḍā-x^oā-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čidra-*, *paiti.dīti-* (Ny. 3. 1), *x^oādrō.nahi-* (Ny. 3. 10), *hu.bərəti-*, *uštā.bərəti-*, *vantā.bərəti-* (Ny. 5. 13), *āzō.būg-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaṣṣāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasraṁ Īajdānām*, *yaḥ amarak*, *ataeva*, *vṛṣṭiḥ ārādhaye*, *yebhyaḥ ayam*, *nirmitā asti*,

narastrīākṛtīn, pravṛttiḥ Candrasūryayoḥ. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= (<i>confer</i>), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iraniennes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GIRPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions.
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

THE NYAISHES

I. Khurshed Nyایش

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nəm i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x^varahemand i harvisp āgāh i kardagār i x^vadāwand q x^vadāwand i pādišāh bar hamā pādišāh q i nagāhdār i xālik i maxlūk alrazak rōžī dahinda i kādir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvānā u dānā u pāk parwardagār. ādil pādišāhū bōzavāl bāsat. Hormazd i x^vadāe i awazūnī gurz x^varahe awazāyāt. X^varšēt i amarg i rayōmand i aurvand asp bō rasāt. aš hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān (aēγ² min šēm i Yazdān pētīsār³ vabidūnam). stāyišn⁴ u azbāyišn vabidūnam⁵ dātār Ōhrmazd rāyōmand gadōmand⁶ rā vispākās⁷ (aēγ⁸ hamā⁹ ākāsīh xavitūnēt¹⁰) kārkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^vatāyān¹⁵ x^vatā pātaxšāh¹⁶ madam harvisp¹⁷ pātāxšāhān¹⁸ pās-pānīh¹⁹ vabidūntak²⁰ pētāk²¹ vabidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčik yehabūntak³⁰ tuvān³¹ x^vatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bandakān⁴⁰ aīt u⁴¹ baxšāiškar mitrbān⁴² tuvān⁴³ u dānāk u pāk fravartār.⁴⁴ nēwak⁴⁵ šalitāih⁴⁶ lā zuwāl⁴⁷ yehvūnt.⁴⁸ Ōhrmazd⁴⁹ x^vatā (x^vatā⁵⁰ 2 gēhān awzūnīk⁵¹ vabidūntak hamā mandavānīhā rā) rawāiš u rōšnīh awzūn yehvūnāt. X^varšēt⁵² amark⁵³ rāyōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

ZOROASTRIAN LITANIES

I. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

o

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyiš kunam u zikr kunam dādār Hormazd nūrmand u wēžah rā dānandah tamām asrār (az īn jahān u az ān jahān ast) u kirdigār (ya'nū paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmū paidā šudagān u pairwastah rūzī dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšāhī bē zavāl bāšad (ya'nū hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnū dārandah u tēz asp hast dar afzūnū bād. az tamām gunāh . . . ba patit hastam.*

O

Gujarati. (*śaru karūc*) *Iajdānā nāmthī dadar Hormajd khālēs ane nurmand tamām khabarno jāṇnār ane kāmno karnār śāhebono śāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhuār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane jorāvar ane kadīm ane bakhaśnār bakhśāvnār ane meherbān śakto ane dānā ane pāk parvaraś karnār. (tehnī) ādel pādśāhī kāem che. Hormajd potānī mele pedā thāelo vardhīno karnār che tehenī tārīf karū ane iād karū. ane bēmarag khālēs tej ghoḍāno khāvand Khurshednī bulandī ane nur jiādā thāo (ane te māhārī madade) pohoco. hū tamām gunāthī . . . tobā karī pācho farū cheū.*

I

Avesta. *nəmasə tē Ahura Mazda θrīšciṭ parō anyāiš dāman. nəmō vō Aməšā Spəntā vīspe hvarə.hazaošā. aētaṭ jihāt Ahurəm Mazdaṃ aētaṭ Aməšē Spəntē aētaṭ ašaonəm Fravašiš aētaṭ Vayən Darəγō.X^oadātəm.*

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

I

Pahlavi. *namāz*¹ *yedrūnam*² *ō Lak Ōhrmazd 3 bār levīn*³ *min*⁴ *hamāk*⁵ *dāmān.* *namāz*⁶ *ō*⁷ *lakūm*⁸ *Amahraspandān*⁹ *harvisp*¹⁰ *pavan hamkāmīk*¹¹ *u*¹² *hamdōšišn.*¹³ *litam*¹⁴ *barā*¹⁵ *yehamtūnēt*¹⁶ *dātār*¹⁷ *Ōhrmazd litam*¹⁸ *Amahraspandān*¹⁹ *litam*²⁰ *ahravān Fravahrān*²¹ *litam*²² *Vāy i*²³ *Dēr X^oatā*²⁴ (*ae*²⁵ *Rām Yazat*).

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmaṇā ca) pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmabhyam he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñāni atra Amarā Gurutarāḥ (saptamūrtayaḥ Svāmināḥ) atra muktātmanān Vṛddhayaḥ atra Rāmo Dirgham Rājā.*

I

Persian. *namāz Turā ay Xudāi miḥ dānā siḥ āyīna (ya'nī bah menūt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand (Amšā ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasid (ya'nī bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

I

Gujarati. *namūc Tune e Hormajd taraṇ martabe tamām pedā-ēṣne (namū tehenī) agāū. namūc tamo tamām ek morādnā rākhnār nekīnā cāhānār Amšāšpandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāšpando. e jago (pohoco) ašo Faroharo ane e jago (pohoco) Rām Ijad Lāmbī Mudat lagīno Šāheb.*

I

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

I

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

I

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amshā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

I

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoθra Akurahe Mazdā . . . staomi ašəm.*

2

Pahlavi. *šnāyēnītārīh i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkāraye Svāmināṃ Mahājñāninaṃ . . . staomi puṇyam.*

2

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khuṣhāl karūc Hormajdne . . . ane tārif karū rāštīnī.*

3

Avesta. *frastuyē humatōibyasčā hūxtōibyasčā hvarštōibyasčā maθwōibyasčā vaxθwōibyasčā varštōibyasčā. aibi.gairyā daiðē vīspā humatāčā hūxtāčā hvarštāčā. paiti.ričyā daiðē vīspā dušmatāčā dužūxtāčā dužvarštāčā.*

3

Pahlavi. *frāz¹ stāyēm² humat u³ hūxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdūnišnīh⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² hūxt u¹³ hvaršt¹⁴ (aēy karpak vabidūnam¹⁵). barā šikūnišnīh¹⁶ yehabūnam harvisp dušmat u¹⁷ dužūxt¹⁸ u¹⁹ dužvaršt²⁰ (aēy vinās lā vabidūnam).*

3

Sanskrit. *prakṛṣṭāṃ staomi sumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmaṇā ca. adhikāṃ grahaṇāṃ karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

3

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānāni sumatānāni sūktānāni sukṛtānāni ca. parityāgam
karomi samastānāni durmatānāni durūktānāni duḥkṛtānāni ca.*

3

Persian. *farāz sitāyam nēk menūt u nēk guftār u nēk kardār
rā menišn u gavišn u kunišn. awar gīrišn dehōm harvīsp hūmat
u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp
dūšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

3

Gujarati. *ghaṇī tārif karū nek naiatnī ane nek bolvānī ane
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.
ane ūpar pakḍū (iāne akhatīār karū) tamām nek manašnī ane nek
goftār ane nek kerdārne (iāne śavābnā kām karū). ane mukī deū
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne
(iāne gunāh nahī karū).*

4

Avesta. *fērā vō rāhī Aməša Spəntā yasnemčā vahməmčā fērā
mananḥā fērā vačanḥā fērā šyaodanā fērā anḥuyā fērā tanvasčēt
x^oaliyā uštanəm. staoni ašəm.*

4

Pahlavi. *frāz val¹ lakūm rātēnam mavan² Amahraspandān³
havōēt⁴ yazišn⁵ (āšnāk⁶) u⁷ nyāyišn⁸ (ostafrīt⁹) frāz pavan menišn
frāz pavan gōwišn frāz¹⁰ pavan kunišn frāz¹¹ pavan ax^v i¹² mēn-
išnik¹³ frāz pavan¹⁴ tan u¹⁵ zak-č¹⁶ i¹⁷ nafsō¹⁸ jān¹⁹ (aēγ tan
pavan²⁰ x^vēših²¹ i²² lakūm yaxsenunam. pavan x^vēših²³ i²⁴ lakūm
dāštan²⁵ hanā aēγ hat-am tan²⁶ ruvān²⁷ rāe²⁸ barā²⁹ apāyet yeha-
būntan³⁰ barā³¹ yehabūnam). stāyēm ahrākīh.³²*

4

Sanskrit. *prakṛṣṭam yuṣmabhyam dakṣiṇayāmi (kila dākṣiṇī
karomi) he Amišāspintā iḥiṣṇīm ca namaskṛtiṁ ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

4

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmeṣeṇā). prakṛṣṭain tanośca nijaṃ jīvaṃ (kila saktam svādhinatayā yuṣmākaṃ dhārayāmi. svādhinatayā yuṣmākaṃ dhāraṇam evaṃ kila yadi dātum योग्याṃ tat viśeṣeṇa dadāmi). staomi puṇyam.

4

Persian. *farāz šumā rād hastam kih Amšāsfindān hastand izišn u nyāyīšn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nū tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nū agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

4

Gujarati. *ane tamo bujorag Amšāšpandone ijašne ane nāešnū śakhāvāt karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne mākārū tan rovāne vāšte āpvū paḍe to khaśuśan āpū). ane tārif karū rāštīnū.*

5

Avesta. *nəmō Ahurāi Mazdāi. nəmō Amšācībyō Spēntaēibyō. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšaētāi aurvat.aspāi. nəmō ābyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gōuš. nəmō Gayehe. nəmō Zaradūštrahe Spītāmahe ašaonō Fravašē. nəmōm vīspayā Ašaonō stōiš haiθyāiča bavqīθyāiča būšyqīθyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

5

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Hāvani Gāh**Vohū uxšyā Manawhā Xšadhrā Ašācā uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyū urvaəsē jasō.*

5

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd*³ (*u*⁴ *Ōhrmazd guft*⁵ *aēγ nyāyišn* *ō li ɣal*⁶ *kart yehvūnēt mavan*⁷ *šapīrān*⁸ *fravartārtum sarītarān*⁹ *zatārtum*¹⁰). *namāz*¹¹ *ō Amahraspandān* (*u*¹² *Amahraspandān guft aēγ nyāyišn* *ō*¹³ *len*¹⁴ *val*¹⁵ *kart yehvūnēt mavan patmānik*¹⁶ *vaštāmūnēt u*¹⁷ *patmānik dārēt*¹⁸ *u*¹⁹ *kolā-č*²⁰ *i*²¹ *min*²² *patmān*²³ *barā*²⁴ *parizēt*²⁵ *val*²⁶ *šapīrān u*²⁷ *arzanīkān yehabūnēt*²⁸). *namāz*²⁹ *ō Mitr* *i*³⁰ *frāx^vgōyōt*³¹ (*Mitr*³² *i*³³ *frāx^vgōyōt*³⁴ *guft aēγ nyāyišn* *ō li val*³⁵ *kart yehvūnēt*³⁶ *mavan*³⁷ *Mitr* *i*³⁸ *ruvān*³⁹ *i*⁴⁰ *nafš*^v *xūp yaxsenunēt*⁴¹ *čē*⁴² *amat-aš*⁴³ *Mitr*⁴⁴ *madam*⁴⁵ *ruvān* *i*⁴⁶ *nafš*^v *xūp*⁴⁷ *dāšt yehvūnēt aš hamāk*⁴⁸ *dām i Ōhrmazd xūp dāšt yehvūnēt*⁴⁹). *namāz*⁵⁰ *ō X^varšēt*⁵¹ *i*⁵² *arvadasp*⁵³ (*u*⁵⁴ *X^varšēt*⁵⁵ *i*⁵⁶ *arvadasp*⁵⁷ *guft*⁵⁸ *aēγ nyāyišn*⁵⁹ *ō*⁶⁰ *li val*⁶¹ *kart yehvūnēt mavan*⁶² *ranj*⁶³ *pavan kār*⁶⁴ *karpak vabidūntan*⁶⁵ *mekadrūnyēn*⁶⁶ *lā pavan ranj*⁶⁷ *yaxsenunēt m*^v *li-č*⁶⁸ *den*^v *rās* *i*⁷⁰ *li*⁷¹ *yaxsenunam*⁷² *yātūnam*⁷³ *vazlunam lā pavan ranj*⁷⁴ *yaxsenunam*). *namāz*⁷⁵ *ō*⁷⁶ *Mayā*⁷⁷ *Doisr* *i*⁷⁸ *Ōhrmazd dāt* (*mēnūk*⁷⁹ *Ardisiūr*⁸⁰ *Yazat hučašmīk*⁸¹ *Doisr*⁸² *i*⁸³ *Ōhrmazd dāt guft aēγ nyāyišn*⁸⁴ *ō*⁸⁵ *li*⁸⁶ *val*^v *kart yehvūnēt*⁸⁸ *mavan*⁸⁹ *hamāk*⁹⁰ *dām*⁹¹ *i*⁹² *Ōhrmazd pavan hučašmīh madam nikīrēt u*⁹³ *hič aiš pavan dučašmīh madam lā nikīrēt u*⁹⁴ *hixr*⁹⁵ *val mayā*⁹⁶ *lā yedrūnēt*⁹⁷). *namāz*⁹⁸ *ō*⁹⁹ *Tōrā u*¹⁰⁰ *namāz*¹⁰¹ *val*¹⁰² *Gayōmart*¹⁰³ (*u*¹⁰⁴ *Tōrā u*¹⁰⁵ *Gayōmart*¹⁰⁶ *guft aēγ*¹⁰⁷ *nyāyišn*¹⁰⁸ *min*¹⁰⁹ *val*^v *šapīr*¹¹¹ *mekadrūnēm*¹¹² *mavan*¹¹³ *mas bēn kas*¹¹⁴ *u kas bēn mas vičīr xavitūnēt*¹¹⁵ *kartan amat*¹¹⁶ *brāt* *i*¹¹⁷ *kas bēn brāt* *i*¹¹⁸ *mas vinās vabidūnyen*¹¹⁹ *ax*¹²⁰ *i*¹²¹ *mas ax*¹²² *i*¹²³ *kas barā amūržēt*). *namāz*¹²⁴ *ō*¹²⁵ *Zaratušt*¹²⁶ *i*¹²⁷ *Spitāmān*¹²⁸ *i*¹²⁹ *ahrav*¹³⁰ *Fravahr*¹³¹ (*u*¹³² *Zaratušt*¹³³ *guft*¹³⁴ *aēγ*¹³⁵ *nyāyišn min*¹³⁶ *val*^v *šapīr*¹³³ *mekadrūnam*¹³⁹ *mavan*

At the Havani Gah.

Further the body through Vohurman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Dēn i*¹⁴¹ *šapir*¹⁴² *Mazdayasn*¹⁴³ *vīš*¹⁴⁴ *vēh*¹⁴⁵ *yekavīmūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Dēn*¹⁴⁸ *pētāk*¹⁴⁹ *vīš*¹⁵⁰ *mēnēt vīš gōwēt vīš kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvisp*¹⁵⁴ *zak*¹⁵⁵ *i*¹⁵⁶ *ahravān gētih*¹⁵⁷ *mavan-č*¹⁵⁸ *ait mavan-č yehwūnt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yehwūd*¹⁶¹.

Bāmdāt

*šapir-(am)*¹⁶² *vaxšināe*¹⁶³ *mēnišn*¹⁶⁴ *X^oatāe*¹⁶⁵ (*aēγ-am*¹⁶⁶ *frārōntar mēnišn*¹⁶⁷ *barā vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *kar-pak*¹⁷² *zyam kart yekavīmūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am yehabūn*¹⁷⁶).

Nēm rōč

*denā-(m*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰) *rōšnih*¹⁸¹ *i*¹⁸² *bālist*¹⁸³ *bālēn*¹⁸⁴ (*hand*¹⁸⁵) (*aēγ-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X^varšēt pāyak yehamtūnāt*).

Aspārak

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Awzūnik Mēnūk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt (aēγ*¹⁹² *hēn zamān Ristāxiz min*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapirīh (Tan i*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan vēnišn Lak arzānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmīne Mahājñānīne. namo Amarebhyo Gurūtarebhyah. namo Mihirāya nīvāsītāranyāya. namaḥ Sūryāya tejasvīne vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni Svāmīno Mahājñānīnaḥ. namo Gomūrtaye (prākṣṣṭaye). namo Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spītamaputrasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanām sṛṣṭaye vartamānānām ca atītānām ca bhaviṣyānām ca.*

Hāuana

uttamam vardhaya manaḥ Svāmīn (kila me manaḥ sadācāritaram kurū) puṇyāt ca śubham tanoh (kila kāryam puṇyam ca yan mayā kṛtam asti tasmāt ca śubham vapuṣi me delū).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātmā tasmin) tejasi yat uñcānām uñcam (kila me ātmā Sūryocchrapade prāpnotu).

Ujaieirina

Tvayā Gurutara Adr̥śyarūpin paribhrāmāṭā prāpnoti (nikṣṭatā-yāḥ uttamātām) (tanoḥ akṣayatām).

5

Persian. namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfindān (Amšāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dāriid u harcih az u paimānah ōi vēhān u arzānyān dehīd). namāz ān Mihr frāgavyūid (Mihr frāgavyūid guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dāriid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfrīdah rā. namāz Gayomard fardum āfrīdah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.

Hāvan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farās u tēz bakun) az kirfah xūbī tan rā.

Rapiθwin

in (ravān b-ān) rōšnī kih az bālā bālātar (ya'nī ravān man bah Xuršēd pāy barasād).

Uzirin

bah Tu ay Afzūn Menu bargāstagān barasand (az badī bah nekī Tan Pasīn).

R a p i t h w i n .

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

U z i r i n .

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).’ Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).’ Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

H a v a n .

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

R a p i t h w i n .

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

U z i r i n .

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaras kare ane burā lokone śajā dīe te śakhaśe goeā māhārī nīāēs kīdhī). namūc Amaśāśpandone (Amaśāśpandoe kahīū che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cīj nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīāēs kīdhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvīū che je māhārī nīāēs teṇe kīdhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhī ke te śakhaśe goeā Xudāeni khalak ūpar māeā ane meherbānī rākhī). namūc Khurśed tej ghoḍānā śāhebne (Khurśed tej ghoḍānā śāhebe farmāvīūc ke māhārī nīāēs teṇe kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pāṇīnā Caśmā che tehene (iāne Arduīsur Bānune). namūc Gāvīodādne namūc Gaiomaradne (Gāvīodād te gāene keheche ke je gāene Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe duvīāmā moklī hatī. Gaiomarad te Khodāetālāe pehelū inśān e duvīānī ābādīne vāšte mokaleū hatū tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaiomaradne Pehelavīmo Gelsāhā tathā Avaštāmā Gaiehe tathā Gaiehe Marethan keheche. e Gāvīodād tathā Gaiomarade farmāvīūc ke māhārī nīāēs e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāne ane nādhlo bhāi potāthī mohtā bhāino adab rākhe ane kabī jo nādhlē bhāithī kāi cuk thāi hoe to teheno vaḍo bhāi meherbān thāi māf kare). namūc Jartošt Aśpantamānnā aśo Faroharne (Jartošte farmāvīū che je goeā māhārī nīāēs teṇe kīdhī je e bhālī Mājdiāśnī Dīn ūpar beśak begumān ane ūstavār rehe ane je kāi Dīnmā hukam farmāvelo che te paramāṇe ghaṇū nek vamāše ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāi gīo ane thāše tehene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Havan

*e Šāheb (māhārī) bhali manasñine jīāde kar (iāne ghañī nek kar).
ane šavābne badle (māhārā) tanane nekī (āp).*

Rapithwin

*e (māhārū rovān) bulandīthī bulandtar rośanīmā (iāne Khuršed
pāeā Behēstmā pohoco).*

Uzirin

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne raśatāk-
hejanā vakhatmā burāi ṭālīne nekīne pohocāḍ).*

6

Avesta. *Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vačanhəm vyāxanəm
hasarə.gaošəm hu-tāštəm
bāvarə.čašmanəm bərəzantəm
pərədu.vaēdayanəm sūren
ax^vafnəm jaγāurvānhəm.*

6

Pahlavi. [. . .] *Mitr¹ i² frax^vgōyōt³ izam⁴ i⁵ rāst gōwišn⁶
i⁷ hanjamanīk⁸ hazār⁹ gūš¹⁰ ī¹¹ hūtāšūt¹² i¹³ bēvar čašm i¹⁴
buland¹⁵ i¹⁶ pur ākās¹⁷ (pavan¹⁸ kār i¹⁹ dēnā²⁰ u²¹ zyaš bēn
x^vēškārīh²²) u²³ avzār²⁴ u ax^vāb²⁵ (aēγ-aš²⁶ bušāsp²⁷ lūt²⁸) u²⁹
(ayāwārīh³⁰ yedrūnišn) jīgār.³¹*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,
 Who has a thousand ears, the well-shaped one,
 Who has ten thousand eyes, the exalted one,
 Who has wide knowledge, the helpful one,
 Who sleepeth not, the ever wakeful.¹

6

Pahlavi. [. . .] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram (maitri-adhipatim) nivāsītāranyam ārādhaye satyavācam hañjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evaṁ kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanātā ca evaṁ kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhujam.*

6

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnav u ān bašnav ān hamah rā dar yak laḥaḡa bašnavad) nēk paidā kardah dah hazār cašm (urā dah hazār cašm īn āyinalah ya'nī dah hazār Izad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḡa bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'aẓmatī bēdār zūr bah bāzū dārad.*

6

Gujarati. *Khuršed bemarag ane khāleś tej ghoḍānā sāhebne ārādhū. Meher Ijad jangalnā pāsbānne ārādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. śabab e je e Meher Ijadno e khubī ane ejmat che ke hajār kāne je vāto nahī śābhli śakhāe te potānā bee kāne śābhle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te śaghlāvo e Meher Ijadne ekkāragī ekṭā thāine vāto keheche te śaghlāvonū tarat śābhli śakheche) nek pedā kīdhelo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhśī*

6

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. 'this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

6

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke daś hajār ākhe karī je cījo deklī nahī śake te 2 āklhī e Meher Ijad ek lehejāmā joi śakeche) ghaṇo buland ane ghaṇo khabardār tathā ejmatī ane bekhoāb (iāne hameśe jāgto) jorā-var bājuno.

7

Avesta.

*Miθrām vīspanam dahyunam
daiiḥu.paitim yazamaide
yim fradadaṭ Ahurō
Mazdā x^varənanuhastəməm
mainyavanam Yazatanam.
taṭ nō jāmyāt avanhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

7

Pahlavi. *Mitr¹ i² harvistīn matāān³ dēhupāt⁴ yezbexūnam⁵
mavan⁶ frāz⁷ yehabūnt⁸ Ōhrmazd gadō havōdētūm⁹ nūn mēnū-
kān¹⁰ Yazatān.¹¹ zak¹² valō¹³ lenō yehamtūnāt pavan¹⁴ ayāwārīh¹⁵
Mitr¹⁶ x^vatāe¹⁷ i¹⁸ buland. X^varšēt amark rāyōmand¹⁹ arva-
dasp²⁰ īzam.²¹*

7

Sanskrit. *Mihirān sarveśānī grāmāṇānī rājānam ārādhaye
yañi prādadat Svāmī Mahājñānī śrīmattam adṛśyarūpebhyo Īj-
dobhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmīn mahat-
tara. Sūryān tejasvinam amarān śuddhimantañ vegavadaśvam
ārādhaye.*

7

Persian. *Mihr tamām šahrān pādīśāh rā buzurg dāram ān
rā kih buland dādah Hormazd Xudāi nūrmand az mēnūān Izadān.
ān marā rasad bayārī Mihr xudāi mihtar. Xuršēd nūrmand
bēmarg xālīštār tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

7

Avesta.

We sacrifice unto Mithra
 The lord of all countries,
 Whom Ahura Mazda created¹ the most glorious
 Of the spiritual Angels.
 So may there come unto us for aid
 Both Mithra and Ahura, the two exalted ones.
 We sacrifice unto the immortal,
 Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

7

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

7

Gujarati. (ane) tamām šeherono pādśāhā Meher Ijadne ārādhū ke jehene Hormajde bijā mīno Ijado kartā ghaṇo bujorg nurmand pedā kīdho. te Meher Ijad buland sāheb mähārī madade pohoco. Khuršed bemarag khāleś tej ghoḍānā khāvandne ārādhū.

8

Avesta. *Tištṛim drvō.čašmanəm yazamaide. Tištṛim yazamaide. Tištṛyaēnyō yazamaide. Tištṛyō raēvā x^oarənanuhā yazamaide. Vanantəm stārəm Mazda.ḍātəm yazamaide. Tištṛim stārəm raēvantəm x^oarənanuhantəm yazamaide. Θwāšəm X^oadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəγō-X^oadātəm yazamaide. Vātəm spəntəm hudānhəm yazamaide. razistəm Čištəm Mazda.ḍātəm ašaonīm yazamaide. Daēnəm vanuhīm Māzdayasnīm yazamaide. Paḍəm x^oāstāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.ḍātəm yazamaide.*

8

Pahlavi. *Tištṛ¹ drust² cašm³ rā yezbexūnam.⁴ Tištṛ⁵ rā⁶ izam (ae⁷ manāzil i⁸ vārān). vārišnīk⁹ Tištṛ stār¹⁰ rā izam.¹¹ Tištṛ¹² stār¹³ rāyōmand¹⁴ gadōmand¹⁵ yezbexūnam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexūnam.²⁰ Tištṛ²¹ stār²² i rāyōmand gādōmand²³ izam. Spāš²⁴ i²⁵ X^oadāt²⁶ yezbexūnam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ X^oatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awzūnik³⁹ hudāk⁴⁰ izam.⁴¹ razistak⁴² i⁴³ Frazānak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrav izam⁴⁶ (aēγ⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapīr i⁴⁹ Mazdayasn⁵⁰ yezbexūnam.⁵¹ Rās⁵² i⁵³ šapīr libbenō⁵⁴ rawišnīk⁵⁵ izam⁵⁶ (aēγ⁵⁷ Rās i Vahišt). zarinōmand awzār rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šabnam i⁶¹ vahārik⁶² min⁶³ azīr zamīk⁶⁴ lālā⁶⁵ barā yātūnēt pavan rās⁶⁶ i⁶⁷ valō). Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.*

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants¹ on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratāarakasya rūpavatīm dṛṣṭim ārādhaye. Tistaratāarakam ārādhaye (Tistaram iti vṛṣṭīnakṣatram). Tistaratāarakasya vṛṣṭīḥ ārādhaye. Tistaratāarakasya śuddhīḥ śriyaśca ārādhaye. Vanantaīm tārakam Mahājñāninā dattam ārādhaye. Tistaratārakam śuddhimantaīm śrīmantaīm ārādhaye. Śubhacakraīm Svayaīm santiṣṭhamānam ārādhaye. Kālam Anantaīm ārādhaye. Samayaīm Dīrgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. Śuddhāīm Nirvāṇajñānitāīm Mahājñāninā nīrmitāīm punyātmanāīm ārādhaye. Dīvaīm uttamāīm Mājdaiasnāīm ārādhaye. Panthānam abhilāṣiṇam ārādhaye. suvarṇamayāīm śāstram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayānalikā nīrmitā asti tena chidreṇa pṛthivītalastham udakam ākāśe ārohati tat ca vātāhataīm sarvatra prasaratī ataeva tuṣārodakāīm jāyate tat ca śāstrāīm suvarṇamayāīm ārādhaye). Saokantaīm Girīm Mahājñāninā dattam ārādhaye.*

8

Persian. *nūrmānd dīdār Tīstar sitārah rā buzurg dāram. Tīstar sitārah rā buzurg dāram (ya'nī manzil bārān). bārīšnī Tīstar sitārah rā buzurg dāram. xālīṣī u nūrānī Tīstar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīṣī u nūrānī Tīstar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bēkinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nēkī dahandah rā buzurg dāram. xālīṣī Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Māzdayasnī rā buzurg dāram. Rāh dilēvī rā buzurg dāram. zarīn ālat rā buzurg dāram (ya'nī bar Koh Sokant az tah zamīn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge,

8

Persian. I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazda-ynian Religion. I venerate the Path of valor. I venerate the

alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahāri paidā šavad. ān alat zarīn rā buzurg dāram). Koh Sokant Hormazd paidā kardah rā buzurg dāram.

8

Gujarati. *darušt caśamno Teštar šetāro che. tene ārādhū. Teštar (iāne varšātnā nakhetar) ne ārādhū. Teštarnā varaśvāne ārādhū. Teštar šetārānī khāleśī tathā nurne ārādhū. Hormajdno pedā kidhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhū rovāno e šetārānā nurthī āśeas pāmeche). nurmand khāleś Teštar šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kāeje te Pedānā karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū) koine mālum nathū ke te Šāheb kevāre pedā thāeo ane kāhāśudhū reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varaś 12,000 nā jamānāne keheche ke je jamāno hamūnā cāleche). nekīno āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kidhelo rāšt dānā (anē) aśo (Din Ijad) ne ārādhū. behetar Mājdiāsnī Dīne ārādhū. delpaśand Rāhāne ārādhū (iāne Beheštanā Māragnē) ārādhū. ejamatī šunānā nalne ārādhū. Hormajdnā pedā kidhelā Šokant Pāhāḍne ārādhū.*

9

Avesta. *vīspəmča aśavanəm mainyaom Yazatəm yazamaide. vīspəmča aśavanəm gaēdīm Yazatəm yazamaide. haom urvānem yazamaide. havəm Fravašīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

9

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

Mazda. ašāunam varuhīš sūrā spəntā Fravašayō yazamaide. Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.

9

Pahlavi. *harvišp¹ ahra² Yazat³ i⁴ mēnūk yezbexūnam.⁵ harvišp⁶ ahra⁷ Yazat⁸ i⁹ gētīh¹⁰ yezbexūnam¹¹ (ae¹² Yazat¹³ i¹⁴ gētīh čīgōn¹⁵ Ātaš¹⁶ u Mayā i¹⁷ Ardvīsūr¹⁸ u Vāt i¹⁹ awzūnik²⁰ u X^varšēt u Māh u Zamīk. denō²¹ hamā²² Yazat i²³ gētīhōmand mavan²⁴ anšūtān pavan cašm²⁵ tuvān dīt²⁶ u zak Yazat²⁷ i mēnūk lā tuvān dīt²⁸). ruvān²⁹ i³⁰ nafšō rā izam.³¹ Fravahr³² i³³ nafšō rā izam.³⁴ barā³⁵ yehamtūn ō³⁶ ayāwārīh³⁷ i³⁸ li³⁹ Ōhrmazd. ahra^vān šapīrān⁴⁰ awzārān⁴¹ awzūnikān⁴² Fravahr⁴³ izam.⁴⁴ X^varšēt i⁴⁵ amark⁴⁶ rāyōmand⁴⁷ arvadašp⁴⁸ izam.⁴⁹*

9

Sanskrit. *samagraṃ ca puṇyātmakam paralokacāriṇam Īj-
dagaṇam ārādhaye. samagraṃ ca puṇyātmakam pṛthivīcāriṇam
Īj-dagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyān
Vṛddhim ārādhaye. ehi me saḥāyatāyāi Mahājñānin . . . Sūryam
tejasvinam amaram śuddhimantaṃ vegavadaśvam ārādhaye.*

9

Persian. *tamām ašavān menō bāšandagān Izadān rā buzurğ
dāram. tamām ašavān bāšandagān gētīān Izadān rā buzurğ
dāram. ravān xēš rā buzurğ dāram. Farohar xēš rā buzurğ
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān
'azmat dārandagān afzūnyān rā buzurğ dāram. Xuršēd bēmarğ
nūrmand tēz asp rā buzurğ dāram.*

9

Gujarati. *te jehānnā tamām ašo Ijadone ārādhū. e jehānnā
tamām ašo Ijadone ārādhū. (e jehānnā tamām ašo Ijado te Āftāb
Māhātāb Āvā Arduišur tathā Ātašne keheche. valī e dunāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

je ādamīo nek kāmānā karnār che tevonnebī e dunīānā Fareštā keheche). potānā rovānne ārādhū . . . pohoc māhārī iārvīe e Hormajd. behetar jiādatīnā karnār ašo Faroharone ārādhū. Khuršed bemarag khāleš tej ghoḍānā sāhebne ārādhū.

10

Avesta. *fravarāne . . . Ahura.ṭkaēšō. [Gāh.] Hvarə.xšaē-tahe aməšahe raēvaha aurvaṭ.aspahe xšnaoθra . . . frasastayažca. yaθā Ahū vairyo . . . vidvā niraotū.*

10

Pahlavi: *franāmam . . . Ōhrmazd Dātistān. [Gāh.] X^oaršēt¹ i² amark rāyōmand arvadasp pavan šnāyēnitārih . . . frāč afrīnakānīh. čīgōn Ahu kāmak . . . dānišnik yemalelūnam.*

10

Sanskrit. *prabravīmi . . . Hormijdanyāyavatīm. [Gāh.] Sūryasya tejasvīno 'marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāminah kāmah . . . vijñāya bravīmi.*

10

Persian. *baxānam . . . Hormazd 'Adl. [Gāh.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . āškār kunam. cūn murād Xudāi . . . bah bulandīh marā bagūi.*

10

Gujarati. *bujoragītlū paḍhū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khāleš tej ghoḍānā khāvandne khusḥāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

IO

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

IO

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

IO

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

IO

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

IO

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāšte . . . mašhur karū. je mīśāle Hormajdnī khācś . . . e ravēśe khabar kahūc.

II

Avesta. *Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

āaṭ yaṭ Hvarə raoxšne tāpayeiti āaṭ yaṭ Hvarə raočō tāpayeiti hištānti mainyavānhō Yazatānhō satəmča hazarəmča. taṭ x^varənō hanbārayeinti. taṭ x^varənō nipārayeinti. taṭ x^varənō baxšānti zqm paiti Ahura.ḍātəm frādatiča āśahe gaēḍā frādatiča āśahe tanuye frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.

II

Pahlavi. *X^varšēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴ adīn⁵ amat⁶ X^varšēt⁷ rōšn⁸ tāpēt⁹ (aēγ¹⁰ lālā yātūnēt). adīn¹¹ amat¹² X^varšēt¹³ rōšn¹⁴ tāpēt (xadūinak¹⁵) yekavimūnd¹⁶ mēnūk¹⁷ Yazat¹⁸ satakānak¹⁹ u²⁰ hazārkanak.²¹ ētōn²² zak²³ gadā ham²⁴ yedrūd²⁵ (val ae²⁶ jīvāk) u²⁷ zak²⁸ gadā barā²⁹ rānīnd³⁰ (pavan³¹ ēvakartakīh) u³² zak³³ gadā xelkūnd³⁴ pavan zamīk madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ zak i³⁹ ahrākīh⁴⁰ gēhān⁴¹ pavan frādahišnīh⁴² zak⁴³ i⁴⁴ ahrākīh⁴⁵ tan (aēγ⁴⁶ vad⁴⁷ barā avzāyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ X^varšēt mavan⁵¹ amark rāyōmand⁵² arvadasp.⁵³*

II

Sanskrit. *Sūryam tejasvinam amaram śuddhimantaṁ vega-
vadaśvam ārādhaye. tato yat Sūryaḥ rociṣmān tapate (kila
ūrdhvam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ
Ījādāḥ śatadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekatra). tataḥ śriyam pracālayanti (vā ekahelayā). tataḥ śriyam
varṣanti jagatyām upari Ahurmījdadattāyām (Svāminīrmitāyām)
vṛddhidātyā ca puṇyātmakāyāḥ pṛthivīvibhūteḥ vṛddhidātyā ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I propritiate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

punyātmakānām śarīriṇām vṛddhidātyā ca Sūryasya yaḥ amarāḥ śuddhimān vegavadaśvaḥ.

II

Persian. *Xuršēd bē marg nūrmand tēz asp rā buzurg dāram. ān zamān kih Xuršēd rōšan tābēd (ya'ni bālā āyad) ān zamān kih Xuršēd nūr tābēd hastand mēnūyān Izadān sadakān hazārakān. ēšān nūr baxšand (yakhbār). ēšān nūr ravāj dahand (yakhbārah). ēšān nūr babārand bar zamān Hormazd dād zyādah dādan xūbī īn jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān zyādah dādan Xuršēd kih bē marg xāliṣ tēz asp bāšad.*

II

Gujarati. *Khuršed bēmarag khāleś tej ghoḍānā śāhebne ārādḥū. je vakhat rośan Khuršed tapec jēvāre rośan Khuršednū nur tapec tevāre mīno Ijado soogaṇā tathā hajārgaṇā e dunīānī aśoinī varadhīne vāšte ane tannī pākīnī varadhīne vāšte Khuršed bēmarag khāleś je tej ghoḍāno śāheb che tenī jīādātīne vāšte (Khuršednī śāthe) ūbhā rehec ane te tamām nurne ekṭhā lai jāec tamām nurne calāvec ane te tamām nurne Hormajdnū pedā kīdḥeli jamūn ūpar bakhšec.*

I 2

Avesta. *āaṭ yaṭ Hvarə uzuxšyeiti bvaṭ zəm Ahura. dātəm yaozdādrəm āpəm tačintəm yaozdādrəm āpəm xayanaṃ yaozdādrəm āpəm zrayanaṃ yaozdādrəm āpəm arəmaēštəm yaozdādrəm. bvaṭ dāma ašava yaozdādrəm yā hēnti Spəntahe Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

12

Pahlavi. *adīn amat*¹ *X^oaršēt*² *lālā awzāyēt*³ (*aēγ*⁴ *lālā yātū-*
*nēt*⁵) *yehvūnēt*⁶ *zamīk*⁷ *Ōhrmazd dāt yōždāsr*⁸ (*min zak*⁹ *āhōk-*
*ēnišn zyaš*¹⁰ *pavan šap*¹¹ *Šēdā*¹² *madam*¹³ *gōmīxt*¹⁴) *mayā*¹⁵ *i*¹⁶
*tačāk*¹⁷ *yōždāsr*¹⁸ *mayā i*¹⁹ *xānīk*²⁰ *yōždāsr*²¹ *mayā i*²² *zray*²³
*yōždāsr mayā i*²⁴ *armēšt*²⁵ *yōždāsr. yehvūnēt*²⁶ *dām i*²⁷ *ahrav*²⁸
*yōždāsr mavan havōd Spēnāk Mēnūk*²⁹ (*aēγ*³⁰ *val*³¹ *nafšō*
havōd).

12

Sanskrit. *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī*
Hormījadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau
Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam
kūpakāṇām pavitratarām udakam samudrāṇām pavitratarām uda-
kam sthāvarāṇām pavitratarām (taḍāgādīnām ca). bhavati sṛṣṭiḥ
puṇyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ
Swāmīnaḥ.

12

Persian. *ān zamān kih Xuršēd bālā āyad bāšad zamīn Hor-*
mazd āfrīdah pāktar (az ān palīdī kih Dīvān dar šab andāzand)
āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk
šavad āb ēstādah (tālābhā) pāk gardad. bāšad paidāiš nēk pāk kih
hast ān Buzurgtar Mēnū Xudāi.

12

Gujarati. *ane jevāre rośan Khuršed bulandīmā ūco āvec tevāre*
Hormajdnū pedā kidheli jamīn (Devo je rātne vakhat palīdī nākkhec
tethū) pāk thāec kāranjanā pāṇī pāk thāec kuvānā pāṇī pāk thāec
dariānā pāṇī pāk thāec talāvnā pāṇī pāk thāec. ane bujorag mīno
(Hormajd) nū je aśo pedāēs che te pāk thāec.

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeidi zī Hvarə nōit uzuxšyeiti ada Daēva vispā mərən-
činti yā hānti haptō.karšvōhva. navaciš mainyava Yazata anhava
astvainti paitidrəm nōit paitištəm vidənti.*

13

Pahlavi. *mā¹ amat² X^varšēt³ lā⁴ lālā vaxšāe⁵ (aēγ⁶ hambūn-č⁷
zamān⁸ ariktar⁹ yātūnāe¹⁰) adīn¹¹ Šedā¹² harvisp¹³ murnčēnd¹⁴
mavan havōd¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnūk Yazat
ax^v i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ ēstišnīh²⁴
xaditūnāe (lā-č-šān²⁵ mekadrūnqnd²⁶ amat-č-šān²⁷ mekadrūnqnd²⁸
hič-šān²⁹ dāštan³⁰ lā tuvan havōe³¹).*

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyanmā-
tram api kālam ced vilambayati) tato Devāḥ sarvāṅnapi vināśayanti
yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Īajdāḥ bhuvā-
nasya sṛṣṭimataḥ uparidhāraṅyāi na ca uparisthītaye dṛśyante (kila
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartuṃ
śaktā bhavanti).*

13

Persian. *cirā agar Xuršēd na bālā āyad (ya'nī agar andak
zamān ham ta'xīr kunad) pas Dīvān tamām haft kišvar zamān
tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sīj-
mand nigāh dāštan rā didah mišavad (ya'nī qabūl kunand. u
agar kasī qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršed bulandīmā ūncā nahī āve to tchej
velā tāmām je hapta kešvar jamān che tehene Devo kharāb kare.
nahī koi mīno Ijado (Khuršed vagerē) e dunīāne kāem ane negāhā
rākhhvī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi
śake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ.aspəm paitišātātē tōmanhəm paitišātātē tōmasčīdranəm Daēvanəm paitišātātē tāyunəmča hazasənəmča paitišātātē yātunəmča pairikanəmča paitišātātē idyejanhō maršaonahe*

*yazaitē Ahurəm Mazdəm
yazaitē Aməšō Spəntō
yazaitē haom urvānəm.*

xšnāvayēiti vīspe mainyavača Yazata gaēdyāča yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ.aspəm.

14

Pahlavi. *mavan īzēt¹ X^oaršēt² i³ amark i⁴ rāyōmand⁵ i⁶ arvadaasp⁷ pavan⁸ apāč⁹ ēstīšnīh¹⁰ i¹¹ tamīkān¹² pavan apāč¹³ ēstīšnīh¹⁴ i¹⁵ tam tōxmakān¹⁶ Šēdān¹⁷ pavan apāč¹⁸ ēstīšnīh¹⁹ i²⁰ duzdān u²¹ staxmakān²² pavan²³ apāč²⁴ ēstīšnīh²⁵ i²⁶ yātūkān u²⁷ parīkān pavan apāč²⁸ ēstīšnīh²⁹ i³⁰ sēž³¹ i³² nihān³³ rawīšn³⁴ af-aš³⁵ yezbexūnt³⁶ yehvūnēt³⁷ Ōhrmazd af-aš³⁸ yezbexūnt³⁹ Amahraspandān⁴⁰ af-aš⁴¹ yezbexūnt⁴² zak i⁴³ nafšō⁴⁴ ruvān af-aš⁴⁵ šnāyēnēt yehvūnēt harvisp⁴⁶ mavan⁴⁷ havōd⁴⁸ mēnūk⁴⁹ Yazat u⁵⁰ mavan⁵¹ gētīk.⁵²*

14

Sanskrit. *yaḥ ārādhayati Sūryam amarāṃ śuddhimantaṃ vegavadaśvam anyathā-sthityā timiraudhānāṃ vinā-sthityā tamo-bijānāṃ Devānāṃ vinā-sthityā caurāṇāṃ ca balātkāriṇāṃ ca vinā-sthityā śākinīnāṃ ca Mahārākṣasīnāṃ ca vinā-sthityā mrtyoḥ guptacāriṇaḥ sa ārādhayati Svāminam Mahājñāninaiḥ sa ārādhayati Amarāṃ Gurutarāṃ (kila saptamūrtiḥ Svāmīnaḥ) sa ārādhayati svīyam ātmānāṃ sa sanmānayati samagrāṃ śūnyacāriṇaśca Īajdān pṛthivīcāriṇaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
 He sacrifices unto the Archangels,
 He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršēd kih bē marg nūrmand tēz asp ast bāz dāstan tārikī rā bāz dāstan tārikī tuxm Dīvān rā bāz dāstan Dīvān u duzdān u rāhzanān rā bāz dāstan jādavān u pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām Izadān gētīān rā.*

14

Gujarati. *je koi ke Khurshed bemarag khālēs tej ghoḍānā śāhebne ārādhe tethi pāchū rehe (iāne dur thāe) andhārū (ane) andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār mohot dur thāe. jeṇe ārādheo Khuršēdne teṇe ārādheo Hormazdane teṇe ārādheā Amšāspandone teṇe ārādheū potānā rovānne ane teṇe te jehānnā tathā e jehānnā tamām Ijadone khuśhāl kidhā.*

15

Avesta. *yazāi Miθrēm vouru.gaoyaoitīm hazarā.gaošēm baē-varə.čašmanəm.*

*yazāi vazrēm hunivixtəm
kamərəde paiti Daēvanəm
Miθrō yō vouru.gaoyaoiūš.*

yazāi haxədrəmča yaṭ asti haxədranəm vahixtəm antarə Mānhəmča Hvarəča.

15

Pahlavi. *mavan¹ yezbexūnt² X^varšēt³ i⁴ amark i⁵ rāyōmand⁶ i⁷ arvadasp⁸ aš⁹ yezbexūnt¹⁰ Mitr i¹¹ frāx^vgōyōt¹² i¹³ hazār¹⁴ gōš i¹⁵ bēvar čašm¹⁶ (af-aš¹⁷ frāx^vgōyōtīh¹⁸ ae¹⁹ aēγ amat²⁰ ēvatāk²¹ pavan²² dašt²³ šāyet²⁴ yātūntan u²⁵ vazlūntan²⁶ pavan rās i Mitr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes.

I shall sacrifice unto his mace, well aimed³
 Against the skulls of the Demons—
 Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

*af-aš*²⁷ *hazār*²⁸ *gōših*²⁹ *hanā*³⁰ *aēγ-aš*³¹ *hazār*³² *Yazat levatā*³³ *gōmārt*³⁴ *yekavīmūnd*³⁵ *mavan* *ō*³⁶ *Mitr*³⁷ *yemalelūnd*³⁸ *aēγ*³⁹ *denā-č*⁴⁰ *vašmamūn*⁴¹ *u*⁴² *zak-č*⁴³ *vašmamūn*⁴⁴ *Mitr*⁴⁵ *min talīn* *gōš hamāk*⁴⁶ *vašmamūnēt*⁴⁷ *af-aš*⁴⁸ *bēvar čašmih*⁴⁹ *hanā*⁵⁰ *aēγ-aš*⁵¹ *bēvar Yazat levatā*⁵² *gōmārt*⁵³ *yekavīmūnd*⁵⁴ *mavan* *ō*⁵⁵ *Mitr*⁵⁶ *yemalelūnd aēγ denā-č*⁵⁷ *xadītūn*⁵⁸ *u*⁵⁹ *zak-č*⁶⁰ *xadītūn*⁶¹ *Mitr*⁶² *min talīn čašm hamāk*⁶³ *xadītūnēt*⁶⁴ *hanā*⁶⁵ *rāe hazār gōš u bēvar čašm guft yekavīmūnēt* *af-aš*⁶⁶ *yezbeχūnt*⁶⁷ *vazr*⁶⁸ *i hunixām pavan kamār*⁶⁹ *madam i*⁷⁰ *Šēdān*⁷¹ *i*⁷² *Mitr*⁷³ *i*⁷⁴ *frax^vgōyōt*⁷⁵ (*ae*⁷⁶ *hunixāmih*⁷⁷ *ae*⁷⁸ *aēγ bāstān*⁷⁹ *ētōn*⁸⁰ *yaxsenunēt mēnūkihā barā vazlūnēt*⁸¹ *vināskārān*⁸² *pātifrās*⁸³ *barā*⁸⁴ *vabidūnd*⁸⁵ *u*⁸⁶ *mēnūkihā*⁸⁷ *laxvār* *ō*⁸⁸ *kantīr yātūnēt*). *yezbeχūnam*⁸⁹ *hamxāk*⁹⁰ *Mitr*⁹¹ *Yazat*⁹² *aēγ*⁹³ *āt*⁹⁴ *min*⁹⁵ *hamxākān*⁹⁶ *pahlun*⁹⁷ *mavan*⁹⁸ *andark Māh u X^varšēt*⁹⁹ (*aš*¹⁰⁰ *rawišn*¹⁰¹ *ae gās-aš*¹⁰² *tamā*).

15

Sanskrit. *yaḥ ārādhayati Sūryam amaraṁ śuddhimantaṁ vegavadaśvaṁ sa ārādhayati Mihiraṁ nīvāsītāranyaṁ sahasrakarṇaṁ daśasahasralocanaṁ sa ārādhayati vajraṁ sunīyuktam mastakopari Devānāṁ Mihirasya yo nīvāsītāranyaḥ (sarvadā eva evaṁ vidadhāti yat adyśyarūpatayā prayāti pāpakarmiṇāṁ nigrahaṁ kurute). ārādhaye mītraṁ ca (Mihiram Ījdam) yam asti mītrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya pravṛttiḥ Candrasūryayoḥ antarāle asti).*

15

Persian. *kih buzurg dārad Xuršēd bē marg nūrmand tēz asp rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār čašm rā u buzurg dāšta gurz xūb nihādah bar sar Dīvān kih Mihr sardār jāihā (hamiša hamcanīn nihādah dārid kih az ghaib bayāyad gunāhgārān rā ‘azāb kunad). buzurg dāram dūstī Mihr Izad rā kih hast az dūstān bartar andar Xuršēd u Māh (ya‘nī raftār u dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jeṇe Khurśed bemaṛag khāleś je tej ghoḍāno khāvand che tchene ārādheo teṇe arādheo jangalno paśbān hajār kān ane daś hajār ākhnā śāhb Meher (Ijad) ne teṇe ārādheo je jangalno paśbān Meher (Ijad) che tenā gorajne je Devonā śar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā śar ūpar dekhaito mukelo che temā hevī ejmat che ke jevāre dojakhī rovāno ūpar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā śar ūpar jai paḍec. tethi Devo te gorajnā jakhamnī deheśat khāine te rovānnā gunāhā kartā jiāde ejāb dei śakhtā nathū teāre te goraj pācho Cinvad Pul ūpar āveche). je doṣto kartā buland doṣt Meher (Ijad) che tenī doṣtine ārādhū ke jehenī Āftāb tathā Mā-hātābne darneān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʷarəmanəhača
təm yazāi surunvata Yasna
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide
haomayō gava barəmana
hizvō danəhanəha Məndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vāryēibyo.*

*yeishē hātəm āaṭ Yesnē paitī vanhō Mazdā Ahurō vaēdā ašāṭ
hačā yānəhamčā tāsčā tāščā yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deeds, and with oblations,²
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormazd i X^vadāe i awazūnī mardum mardum sardagā hamā sardagā ham bāyašt i vehā. oēm veh Dīn i Māzdayasnā āgāhī āstvānī neki rasānāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^varšēt⁴ (aēγ-am⁵ rāy u⁶ gadō⁷ X^varšēt⁸ ayāwār⁹ yehwūnāt¹⁰). yezbexūnam¹¹ pavan zak i¹² niḡošišnōmand¹³ Yazišn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^varšēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp.²² pavan zōhr²³ X^varšēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ izam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hizvān³⁴ dānākīhā³⁵ u³⁶ Mānsr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ byēn Yazišn ae⁴¹ zohr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn.⁴⁵*

mavan⁴⁶ min āitān⁴⁷ ētōn pavan Yazišn madam šapīr (aēγ⁴⁸ Yazišn zak šapīr⁴⁹ Ōhrmazd X^vatāe vabidūnyēn⁵⁰) Ōhrmazd ākās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mizd u⁵⁶ pātdahišn ākās yehabūnēt. hanjamanīkān zakarān u⁵⁷ vaka-dān izam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmazd⁶⁰ X^vatāe⁶¹ awzūnik vabidūntak anšūtā⁶² anšūtā⁶³ sartakān u⁶⁴ hamāk⁶⁵ sartakān rā⁶⁶ (mavan⁶⁷ IO sartak havōd) hamak⁶⁸ šapīrān rā.⁶⁹ valō⁷⁰ lenō mavan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōēm⁷⁶ ākāsīh⁷⁷ u⁷⁸ oštavārīh⁷⁸ u⁷⁹ avīgūmānīh⁷⁹ u⁸⁰ newakīh yehamtūnāt. ētōn yehwūnāt (čīgōn⁸¹ amat⁸² āfrīnam⁸³).

16

Sanskrit. *asya śuddhayā śrīyā ca enam ārādhaye śrūyamāṇa-ijisnyā Sūryam tejasvinam amaram śuddhimantam vegavadaśvam (śuddhayā śrīyā ca Sūryasahāyinyā śrūyamāṇa-ijisnyā gurumukhena). prāṇāiḥ Sūryam tejasvinam amaram śuddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvāyāḥ dakṣatayā] Māntravacanaiḥ*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdasyansians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvāñbhiḥ*) *karmaṇā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vāñbhiḥ.*

ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñānīnaḥ Svāmīnaḥ (kila ijīsnīḥ Ahuramaḥjdasārthe pracurāḥ kurvanti) vettuḥ punyam yat kiñcit (kila yat kiñcit puṇyaprasādam Ahuramaḥjdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtīn Amīśāspintān).

[. . .]

16

Persian. *bah nūr u xālīšī u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yārī rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarḡ xālīš tēz asp rā buzurg dāram bah daraxt Hom bah ḡāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bād.*

16

Gujarati. *tehenī (iāne Khuršednī) khālēšī ane nure karī tehene ārādhū (Dīnnā Dašturthū) Ijaśne śābhline. Khuršed bemarḡ khālēš tej ghoḍānā śāhebne jore karī. Khuršed bemarḡ khālēš tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

šāhebne Home karī jīvāme karī ane Baršame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāšt bolve karī ārādhū.

ke e raveše bijā (Ijado) kartā Ijašne Dādār Hormajdnī bulandtar ane behetar che ke nekithī harjagomā Hormajd khabar āpeche (iāne šavābno badlo Dādār Hormajd jānec ane āpec). narnī šuratnā ane mādānī šuratnā (Fareštāvonā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd šāheb ādmīo ane ādmīonī jātnī ane tamām jātnī vardhūno karnār tamām Dinnū šarīk bhalā lokone ane hū je bhalī Mājdiāsnī Dinno cheu te mahane (Dinnī) khabar tathā bešak begūmānī ane ūstavārī ane nekī pohocādo ane chej raveše thāo (jemke me doā kīdlī).*

17

Avesta. *yasnəmča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvahe aurvat.aspahe.*

17

Pahlavi. *yazišn . . . āfrīnam val¹ X^raršēt² i³ amark rāyōmand arvadašp.*

17

Sanskrit. *ijisnim ca . . . āśirvādayāmi Sūryāya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

Persian. *dūāi yazišn . . . Xuršēd nūrmand bēmarg xāliš tēz asp rā.*

17

Gujarati. *ijašne . . . dovā karū Khuršed bemark safāi bharelā tej ghoḍānā khāvandne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahurāniš Ahurahe vahištābyō zaodvrābyō sraēštābyō dahmo.pairinharštābyō zaodvrābyō ahmāi raēšča . . . yaθā āfrināmi. hazarəm . . . baēvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darəγō.X^oađātahe. [Pazand.] kərbā muzd . . . yaθa āfrināmi.*

18

Pahlavi. *Ahurānāe¹ Ahurāe² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrāān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikirūt¹² zōhr¹³ (āit¹⁴ mavan¹⁵ dahmān¹⁶ pālūt¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . bēn denō āfrin. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X^oatā. karpak mīzd . . . čīgōn āfrin vabi-dūnam.*

18

Sanskrit. [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākaṁ śuddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dirgharājā. [. . .] . . . yathā āśīrvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar zūr gāvān u nēk zūr bah ān nēk mard xūb muhāfazat kardah (dīdah). mārā nūr . . . canāncih āfrin mīkunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih āfrin mīkunam.*

18

Gujarati. *e sāhebonā Śāheb buland jore karī nek jore karī ane nek negāhā kidhele jore karī Tune arādhū. khāleśī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

jem mē doā kīdhi. hajārganī . . . dashazārganī tandarūstī. pohoc māri iyārie e dānā Hormajd . . . Der Khudā Jamāno. šavābnā badlāne . . . jēnke mē doā kīdhi.

19

Pazand and Avesta. *roz nek nām roz pāk nām roz mubārak (falq) māhe mubārak (falq) gāhe (falq) namāz i dādār i gehq dāmq. xšnaodra . . . staomi ašem.*

gurz x^oreh avazāyāt X^oaršēt i amarg i rayōmand i aurvandasṣ amāvand pērōžgar amāvandī pērōžgarī. dāt Dīn vahə Māzdayasnə āgāhī ravwāi vāfrīngānī bāt haft kəšwar zamī. edun bāt. man āno āwāyat šudan.

Dādār i gehq Dīn i Māzdayasnī Dāt i Zarṣuštī. nmasə tē ašāum savište Arədvī Sūre Anāhite ašaone.

nāmō Urvaire vavuhi Mazda.ḍāte ašaone.

Hvarə.xšaētəm aməšəm raēm aurvaṣ. aspəm yazamaide.

X^oaršēt amarg rayomand aurvandasṣ be rasāt.

19

Pahlavi. *yūm¹ (nāmān) u bilā² (nāmān) u³ gās (nāmān). namāz yedrūnam zak i Lak Dātār (aēγ⁴ pētāk vabidūntak gētīh u datak nēwakīh). šnāyēnūtārīh . . . ahrākīh izam.*

buzurgīh u rōšnīh avzūn⁵ yehvūnāt⁶ X^oaršēt amark rāyōmand arvadasṣ⁷ X^oaršēt⁸ amāvand u pērōžkar aīt (buzurgīh⁹ valṣ¹⁰ avzūn yehvūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dāt Dēn¹⁴ i¹⁵ šapīr Mazdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ ravākīh¹⁹ goāfrīngānīh²⁰

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yehvūnāt. bēn haft kišvar zamāk etōn yehvūnāt. li rā tamā apāyēt vazlūntan.

(namāz²¹) Dātār (aēvy datak pētāiš) gētīh rā.²² (namāz²³) Dēn i²⁴ Mazdayasn²⁵ rā²⁶ mavan²⁷ dāt Zaratuš²⁸ aīt. namāz ō lak ahrav²⁹ sūtōmand Ardvīsūr anast ahrav.

nasīm zak i Urvar šapīr Ōhrmazd dāt i³⁰ ahrav rā.

X^varšēt³¹ amark rāyōmand arvadasp³² izām.

X^varšēt³³ amark rāyōmand arvadasp³⁴ barā yehamtūnāt.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc. khuśhāl karūc Hormajdne . . . tārif karū rāstīnī.*

Khuršed bemarag khāles tej ghoḍāno śāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsnī Dinno inśāf ane hemat ane fatehmandī jiādā thāo ane chej raveše hafta kešvar jamīnmā (Dīnnī) khabar tatha (Dīnnū) jāri thāvū tathā maśahurī thāo. mahne te jago (iāne te jehānmā) javu śajāvār che.

ane jehānno pedā karnār Dādārne ane Mājdiāsnī Din je Jar-toštne āpī che tehnā inśāfne ane tūū pak fāedānī cāhānār āsone nomāj karūc.

ane Hormajdnā pedā kidhelā behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.
[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

Avesta. [The passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt. āž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^oatā² awzūnik. buzurgīh³ u rōšnūh⁴ Mitr frāx^ogōyōt⁵ dātabar⁶ i⁷ rāst⁸ awzūn yehvūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Persian. [The passage does not occur in the Persian version.]

○

Gujarati. (*śaru karūc*) *Iajdā dānā śāheb pote potānī mele pedā thāelo vardhāno karnār che tehcnā nāme karī. Meher (Ijad) jan-galno pāśbān che tenī rāst dāvarnī bulandī ane rośnī jiādā thāo (ane te māhārī madadē) pohoco. hū tamām gunāhkhī . . . tobā karī pācho farū cheū.*

1—9

Avesta. *nmasō Te Ahura Mazda . . . jasa me avarhe Mazda. ašāunam varuhīš sūrā spōntā Fravašayō yazamaide Miθrəm vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND
GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

1-9

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedrūnam ō Lak Ōhrmazd . . . barā yehamtān ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx^ogōyōt izam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'azmat dārandagān afzūnyān rā buzurg dāram. Mihr bāšandah daštahā rā buzurg dāram.*

I-9

Gujarati. *namūc Tune e Hormajd . . . pohoc māhārī iārīe e Hormajd. behetar jīadatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāšbānne ārādhū.*

10

Avesta. *fravarāne . . . Ahura.tkaēšō. [Gāh.] Midrahe vouru.gaoyaoitōiš hazarra.gaošahe baēvarā.čašmanō aoxto.nāmanō Yazatahe Rāmano X^oāstrahe xšnaoδra . . . frasastayaēča. yaδā Ahū vairyo . . . vīdvā mraotū.*

10

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr¹ frāx^ogōyōt² 1000 gōš bēvar čašm guft šēm Yazat (aēγ-aš šēm pavan dēnā Dēn guft yekavīmūnēt³) Rāmišn X^oārūm (ae⁴ Rāmišn X^oārūm denā⁵ aēγ zak⁶ Mēnūk mavan⁷ anšūtā⁸ pavan x^oarišn⁹ mičak xavītūnēt pavan rās i¹⁰ valā¹¹). pavan šnāyēnūtārīh . . . frāč āfrīnakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.*

I-9

Pahlavi. I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

I-9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

I-9

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. *bujorgīthī paḍhū . . . Hormajdno Hokam. [Gāh.] Meher (Ijad) jangalno pāsbān hajār kān tathā daś hajār ākhno sāheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghaṇī jagoe kahū che) tehene ane rāmaśnī tathā āśānūno āpnār (Rām Ijad) ne khusāl karvāne vāšte . . . maśhur karū. je nūśale Hormajdnī khāeś . . . e raveše khabar kahūc.*

II

Avesta. *Miḍrēm vouru.gaoyaoitīm yazamaide arš.vačanēm . . . jaṛāurvāñhēm. Miḍrēm aivi.dahyūm yazamaide. Miḍrēm antarə.dahyūm yazamaide. Miḍrēm ā.dahyūm yazamaide. Miḍrēm upairi.dahyūm yazamaide. Miḍrēm adairi.dahyūm yazamaide. Miḍrēm pairi.dahyūm yazamaide. Miḍrēm aipi.dahyūm yazamaide.*

II

Pahlavi. *Mitr i frāx⁹gōyōt izam i rāst gōwišn . . . jīgār. Mitr¹ pērāmun² matā izam. Mitr³ andar⁴ matā izam. Mitr⁵ ḥēn dēnō matā izam. Mitr azpar⁶ matā izam. Mitr adari⁷ matā⁸ izam. Mitr⁹ levīn (kolā¹⁰) matā izam. Mitr¹¹ pas¹² matā izam.*

II

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zūr bah bāzū dārad. Mihr perāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

II

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

II

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih bālāi šahr ast urā buzurg dāram. Mihr kih bazīr šahrhā mīmānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

11

Gujarati. *Meher (Ijad) jangalnā pāsbānne ārādhū rāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher e šehermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šehernū nice che tehene ārādhū. Meher šehernū āgal che tehene ārādhū. Meher šehernū pachvāḍe che tehene ārādhū (iāne šehernū āgal tathā pachvāḍe tathā nice tathā upar tathā āspās ane andar che henī śamaḡ e je āgal pachvāḍe tathā nice ūpar Meher Ijad negehebānīno karnār che).*

12

Avesta.

*Miθrəm Ahura bərəzanta
aiθyajanha ašavana
yazamaide.
Strēušča Mānhəmča Hvarəča
urvarə paiti Barəsmanyə.
Miθrəm višpanəm dahiūnaḡ
daiiḡhu.paitim yazamaide.*

12

Pahlavi. *Mitr x^oatā¹ buland mavan- amark u³ ahrav ait⁴ valō rā izam. Star-č⁵ u Māh u X^oaršēt⁶ pavan⁷ zak⁸ i urvar- rān⁹ Barsm.¹⁰ Mitr harvišp¹¹ matāān dēhupāt¹² izam.*

12

Persian. *Mihr šāhib buland kih pušidah mīrasad u ašo hast urā buzurg dāram. Sitārah u Māh u Xuršēd u Ūrvar kih Bar- sam az ān bastah šudah ast. Mihr kih sardār tamāmi šahrhā ast urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

12

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

12

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland śāheb bemarg aśo Meher (Ijadne) tathā Śetārā ane Māhātāb and Āftābne ārādhū. (ane) urvarnī Barśame karī tamām śeherono pādśāh (iāne pāśbān) Meher (Ijad) ne ārādhū.*

13

Avesta. *ahe raya x^oarənanəhača
təm yazāi surunvata Yasna*

*Miθrem vouru.gaoyaoitīm zaodrābyō. Miθrəm vouru.gaoyaoitīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiiṅhubyō.*

13

Pahlavi. *pavan zak i¹ valǎ² rāy u gadǎ i³ Mitr⁴ (aēγ-am⁵
rāy u⁶ gadǎ Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazišn¹¹ (pavan Dēn¹² Dastabar) Mitr frāx^ogōyōt¹³ pavan
zōhr.¹⁴ Mitr¹⁵ frāx^ogōyōt¹⁶ izam. (lenǎ¹⁷ barā yehamtūnāt).
rāmišn¹⁸ manišnīh¹⁹ u humānišnīh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēγ²⁴ šapīr Dēnān²⁵).*

13

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah
Yazišn (az zabān Dasturān). bah zūr Mihr šāhib šahr ham šāhib
šahr rā buzurg dāram. rāmišnī ašoī nekī šādī.*

13

Gujarati. *tehenī (iāne Meher Ijadnī) khāleśī ane nure karī
tehene ārādhū (Dinnā Dašturothī) Ijaśne śābhltīne jangalnā pāśbān
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

ārādhū. Irān śehernā (iāne bhali Dīnnā loko) ne rāmasnīnū rehevū (ane) nekīnū rehevū (thāo).

14

Avesta.

*āča nō jamyāt̄ avan̄he
 āča nō jamyāt̄ ravan̄he
 āča nō jamyāt̄ rafnan̄he
 āča nō jamyāt̄ marždikāi
 āča nō jamyāt̄ baššazāi
 āča nō jamyāt̄ vərəθrafnāi
 āča nō jamyāt̄ havan̄hāi
 āča nō jamyāt̄ ašavastāi
 uγrō aiwiθūrō yasnyō
 vahmyō anaiwi.druxtō
 vīspəmāi anuhe astavaite
 Miθrō yō vouru.gaoyaoitiš.*

14

Pahlavi. *zak-č¹ i² lenō yehamtūnāt pavan³ ayāwārih.⁴ zak-č⁵ i⁶ lenō yehamtūnāt rāyōmandih.⁷ zak-č⁸ i⁹ lenō yehamtūnāt pavan¹⁰ rānišn. zak-č¹¹ i¹² lenō yehamtūnāt pavan¹³ āmursišn. zak-č¹⁴ i¹⁵ lenō yehamtūnāt pavan¹⁶ bēšazēnūtārih.¹⁷ zak-č¹⁸ i¹⁹ lenō yehamtūnāt pavan²⁰ perōžkarīh. zak-č²¹ i²² lenō yehamtūnāt pavan²³ huax^viḥ.²⁴ zak-č²⁵ i²⁶ lenō yehamtūnāt pavan²⁷ ahraviḥ²⁸ čīr u aparvōžž²⁹ yazišnōmand³⁰ u nyāyīšnōmand adružīh (aēγ družīh³¹ lūit) harvišp³² patmān³³ ax^v i astōmand³⁴ Mitr frāx^vgōyōt.³⁵*

14

Persian. *āncih marā barasād barāy yārī. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišnī dādan āncih marā barasād barāy murād (ya'nī har cih bax^vāham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 Worthy of prayer, the undeceived one
 In all² the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustī. āncih kih marā barasād barāy firūzī. āncih kih marā barasād barāy nēk andēšī. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr šāḥib daštahā ast.

14

Gujarati. *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnī farākhīne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšēs karvāne vāšte. te amone pohoco tandarūstīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgāronī tārif karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nīaēs karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāšbān ane tamām dunīāno andājo je Meher (Ijad) che.*

15

Avesta. *təm amavantəm Yazatəm
sūrəm dāmōhu savištəm
Miθrem yazāi zaodrābyō.
təm pairi.jasāi vantača nēmanhača
təm yazāi surunvata Yasna*

Miθrəm vouru.gaoyaoitīm zaodrābyō. Miθrəm vouru.gaoyaoitīm yazamaide.

*Haomayō gava . . .
arš.uxdaēibyāsča vāγžībyō.*

yeiḥe hātəm . . . taščā tāščā yazamaide.

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,

The Angel Mithra, the strong,

Helpful, most beneficent among the creatures.

Him will I approach¹ with love² and homage.

Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak*¹ *amāvand Yazat awzārōmand*² *dāmān*³ *rā sūt x^vāstār Mitr*⁴ *izam pavan*⁵ *zōhr.*⁶ *zak*⁷ *Mitr li rā barā*⁸ *yehamtūnāt pavan*⁹ *ayāwārīh*¹⁰ *u nyāyišn.* *pavan zak i*¹¹ *nigōšišnōmand*¹² *Yazišn*¹³ (*pavan*¹⁴ *Dastabar*¹⁵ *i*¹⁶ *Dēn*¹⁷) *Mitr*¹⁸ *frāx^vgōyōt.*¹⁹ *pavan*²⁰ *zōhr*²¹ *Mitr*²² *frāx^vgōyōt*²³ *izam.* *pavan Hōm bisryā . . . zak-č rāst gōwišn.* *mavan min āitān . . . hanjamanīkān zakarān u vakadān izam (Amahraspandān).*

15

Persian. *ān himmati Izad ‘azmatī xūd sud x^vāstār paidāiš Mihr rā buzurg dāram.* *bah zūr ān Mihr.* *bar ān bah rasam barāy šikastan dušmanān u namāz burdan.* *urā buzurg dāram bah šanīdah Yazišn (az zabān Dasturān).* *bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan.* *kīh az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya‘nī nar šūrat u nārī šūrathā Amšāsfindān).*

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cāhānār Meher Ijadne (māhāre) jore karī ārādhū.* (*ane*) *dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū.* *ane tehene ārādhū (Dinnā Dašturothī) Ijašne šābhline jangalnā pāšbān Meher Ijadne.* *jore karīne jangalnā pāšbān Meher (Ijadne) ārādhū Home karī jivāme karī . . . ane rāšt bolve karī ārādhū.* *ke e raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane behetar che . . . narnū šuratnā ane mādānī šuratnā (Fareštāvonā) anjumanne ārādhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^aadāe i awazūnī gurz x^aarāhe awazāyāt. Māh bōxtār Māh Izad bē rasāt. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^aatā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamāk vinās . . . pavan patēt havām.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmī.*

○

Persian. *bah nām Izad. Hormazd Xudāi ruz afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xāliḥ baxšandah rūzī kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thāelo varadhīno karnār che tenā nāme karī. bulandī ane rošnī Māhā bokhtārni jīadā thāo (ane te māhārī madadē) pohoco. hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

I

Avesta. *namō Ahurāi Mazdāi. namō Aməšaēibyō Spəntaēibyō. namō Mānhai Gao.čīdrāi. namō paiti.ditāi. namō paiti.diti.*

I

Pahlavi. *namāz¹ ō² Ōhrmazd (X^oatāe³). namāz⁴ ō⁵ Amahraspandān.⁶ namāz⁷ ō⁸ Māh ī⁹ gōspand¹⁰ tōxmak.¹¹ (ae¹² gōspand¹³ tōxmakih¹⁴ ān¹⁵ aēγ¹⁶ Vahuman¹⁷ u¹⁸ Māh u¹⁹ Gōšurun²⁰ kolā 3 gōspand²¹ tōxmak²² havd.²³ zak²⁴ i²⁵ mavan²⁶ Vahuman mēnūk i²⁷ avēnāk²⁸ u²⁹ agriftār. u³⁰ min Vahuman barā Māh tāšēt³¹ yekavīmūnēt³² pavan³³ vēnākīh³⁴ u³⁵ agriftārīh.³⁶ u³⁷ min Māh barā³⁸ Gōšurun³⁹ tāšēt yekavīmūnēt⁴⁰ pavan vēnākīh⁴¹ u griftārīh.⁴² u⁴³ hamā⁴⁴ denā⁴⁵ dām u⁴⁶ dahišn rāyīnišn⁴⁷ pavan⁴⁸ gōspanā⁴⁹ tōxmakih.⁵⁰ u⁵¹ gadā⁵² i⁵³ tōrān⁵⁴ u⁵⁵ tōxmak⁵⁶ gōspandān⁵⁷ barā⁵⁸ Māh pāyak yekavīmūnēt⁵⁹). namāz⁶⁰ pavan apar⁶¹ vēnišnīh u⁶² namāz pavan apar nikīrišnīh⁶³ (ae⁶⁴ amat⁶⁵ nikīram⁶⁶ af-at⁶⁷ xaditūnam⁶⁸ at⁶⁹ barā mekadrunam⁷⁰ af-at namāz⁷¹ yedrūnam).*

I

Sanskrit. *namaḥ Svāmine Mahājñānine (Ahurmajdāya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṁ yat Gvahmanaś Candraśca Gorūpaṁ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrṭiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitaḥ asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṁ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṁ sṛṣṭer dāteśca pravṛtṭiḥ paśubijatayā. śriśca gavām paśunām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirikṣaṇatayā (kila paśyāmas tvām nirikṣayāmah. pratikurmaḥ tvām namas kurmahe ca).*

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

I

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian. *namāz Šāhib mihtar dānā (ya'ni Hormazd rā). namāz bemarg u buzurgtar Amšāsfindān rā. namāz Māh gūs-fand tuxm rā. (īncanīn kih Bahman u Māh u Goš īn har sih gūsfind tuxm hast. bah Bahman ghaibī kih didah na šavad u giraftah na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u giraftah na šavad u az Māh gūsfind paidā kardah ast kih didah šavad u giraftah ham šavad. tamām kārubar īn jahān rā ravāj dādan bah gūsfind tuxm. u nūr u xālišī gāv u gūsfindān bah Māh Pāyah dāstah ast.) namāz kih az bālā mūbī-nad. u namāz kih mūbinam (u az bālā qabul mikunī turā namāz kunam).*

I

Gujarati. *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāspand tathā Māhā Ijad tatha Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kalūche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pāe Behēstathī che). ane namūc tū uparthā dekhec tehene. ane namūc hū nīcethī tune dekhūc tehene.*

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura. tkaēšō. [Gāh.] Mānhahe Gao.čīdrahe. Gūušča aēvō.dātayā. gūušča pouru.sarədayā xšnaoθra . . . frasastayaēča.yadā Ahu vairyo . . . vidvā mraotu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

I

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnūtārīh i Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Māh¹ i² gōspand tōxmak.³ Tōrā⁴ i⁵ ēvakdāt.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnūtārīh . . . frāč āfrīnakānīh . . . čīgōn Ahu kāmāk . . . dāniš-nīk yemalelūnam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khuṣhāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragīthī padhū . . . Hormajdno Hokam. [Gāh.] Māhātāb gōspand tokhmīne ane Gāvīodādne ane tamām jātnā gōspandone khuṣhāl karvāne vāste . . . maṣhur karū. je mīšāle Hormajdnī khāeś . . . e raveše khabar kahūc.*

3

Avesta. *nəmō Ahurāi . . . nəmō paiti.dīti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nīkīrišnīh.*

3

Sanskrit. *namaḥ Svāmīne Mahājñānīne . . . namaḥ upari nīrikṣaṇatayā.*

3

Persian. *namāz Ṣāḥīb mihtar dānā . . . namāz kih mībinam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nīcethī tune dekhūc telene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyqstātō tā nərəfsqstātō. tā nərəfsqstātō yā hē uxšyqstātasçit. kē yā Mā uxšyeiti nərəfsaiti θwat.*

4

Pahlavi. *çigōn amat¹ Māh vaxšēt. çigōn² amat³ Māh nīrfsēt. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nīrfsēt.⁸ (15⁹ yūm min gētīkān¹⁰ kār u¹¹ karpak mekadrūnēt¹² u¹³ min mēnūkān¹⁴ mīzd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētīkān mīzd u²³ pātdahišn. nēwakīh Māh i²⁴ pērōžkar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwakīh u frāx^{vīh}²⁹ mekadrūnēt³⁰ u³¹ min 15³² vad bundakīh³³ i^{33a} 30 yūm pavan gētīkān³⁴ xelkūnēt.³⁵ u³⁶ min zak³⁷ 1³⁸ yūm amat³⁹ nōk barā⁴⁰ awozūn pavan Māh yehvūnēt⁴¹ vad bundakīh i⁴² 30 yūm rōšnīh⁴³ u⁴⁴ nēwakīh min mēnūkān mekadrūnēt⁴⁵ u⁴⁶ val gētīkān⁴⁷ apaspārēt mīzd u⁴⁸ pātdahišn⁴⁹). amat⁵⁰ valō⁵¹ vaxšēt⁵² ēstīšnīh⁵³ (mavan Māh) valōsān⁵⁴ nīrfsīšn ēstīšnīh⁵⁵ (mavan⁵⁶ apāxtarīk⁵⁷ havōd⁵⁸ aēγ⁵⁹ pavan ēstīšnīh⁶⁰ apātaxšā⁶¹ yehvūnd). amat⁶² valō nīrfsīšn⁶³ ēstīšnīh⁶⁴ (mavan⁶⁵ Māh) valōsān vaxšīšn⁶⁶ ēstīšnīh⁶⁷ (mavan apāxtarīk⁶⁸ havōd⁶⁹ aēγ pavan x^vēškārīh⁷⁰ tuvānūktar⁷¹ havōd çigōn Haftorang⁷² u⁷³ Vanand u⁷⁴ Satvēs⁷⁵ u⁷⁶ Tištr⁷⁷). min⁷⁸ mavan amat⁷⁹ Māh vaxšēt u nīrfsēt⁸⁰ i⁸¹ Lak Ōhrmazd.⁸² (af-aš⁸³ vīçir⁸⁴ pavan⁸⁵ Dāmdāt⁸⁶).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (*pañcadaśadināni pṛthivīcāriṇām kāryāṇi puṇyāni ca pratikaroti paralokinām ca prasādān pañcadaśadināni paralokibhyaśca kāryāṇi puṇyāni ca sampādayati pṛthivīcāribhyaśca prasādān*). *yāḥ asya vṛddhīnām sthūtayāḥ (kila yās Candrasya) teṣāṃ avṛddhīnām sthūtayāḥ (ye avākhtarīṇām pratīpāḥ santi yathā Haptoirīṅga-Vananta-Satauesa-Tistaraprabhṛtayāḥ kila sthūtyā arājāno bhavanti).* *avṛddhīnām sthūtayo yā asya (kila yās Candrasya) teṣāṃ vṛddhīnām sthūtayāḥ (ye avākhtarīṇām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti).* *kebhyāḥ yat Candraḥ pravardhate kṣayati ca. Te Ahuramajda. (asya vicāro Dāmdādena).*

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšād). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tīstar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī zūrmand bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Māhātāb vadhec ane kem Māhātāb ghaṭec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghaṭec. jevāre Māhātābnī varadhū thāec tevāre tehenānī (iāne avākhtarī*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārānī) ghaṭatī thāec. (avākhtarī šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārāni kalab che). jevāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtarī šetārānī) varadhī thāec. e Hormajd tāhāro Māhātāb šā thakī vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che).

5

Avesta. *Mānhəm Gao.čidrəm ašavanəm ašahe ratūm yazamaide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm. raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm. hištanti Aməšā Spənta x^varəno dārayeinti. hištanti Aməšā Spənta x^varəno baxšanti zəm paiti Ahura.ḍātəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākih rat izam⁵. zak⁶ Māh pavan madam⁷ vēnišnīh⁸ zak⁹ Māh pavan madam¹⁰ patīrišnīh.¹¹ rōšnīh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vēnišnīh rōšnīh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patīrišnīh.²⁰ yekavīmūnd²¹ Amahraspandān²² gad²³ yaxsenund.²⁴ yekavīmūnd²⁵ Amahraspandān²⁶ gad²⁷ xelkūnd²⁷ pavan zamīk²⁸ madam²⁹ Ōhrmazd dāt (ḥēn zak³⁰ zamān³¹ amat³² nōk yehvūnet).*

5

Sanskrit. *Candram paśubījam puṇyātmakam puṇyagurum ārādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇatayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti Amarā Gurutarāḥ śriyaṃ grḥṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišāspintāh*) śriyam varṣanti pṛthivyām upari Ahurmajdadat-tāyām (antas tasmin samaye yadā navanavatāro bhavati).

5

Persian. *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā bīnad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bāšand Amšāsfandān u nūr gīrand bāšand Amšāsfandān u nūr baxšand bar jahān Hormazd paidā kardah (ān zamān kih nū u nūtar bēd).*

5

Gujarati. *Māhātāb gošpand tokhnū ašo ašoie karī bujorag che tehene ārādḥū. jevāre Māhātābnū ūparthī jovū thāec jevāre Māhātābnū ūparthī kabul karvū thāec jevāre rošan Candarmāhnū ūparthī jovū thāec ane rošan Candarmāhnū ūparthī kabul karvū thāec tevāre Amšāspando ūbhā rahine (Māhātābnā) nurne śanghrec ane Amšāspando ūbhā rahi te nurne Hormājdni pedā kidheli jamīn ūpar bakhśec.*

6

Avesta. *āaṭ yaṭ Mānhəm raoxšne tāpayeiti mišti urvaranəm zairi.gaonanəm zaramaēm paiti zəməda uzuxšyeiti. antarə.mānhāšca pərənō.mānhāšca vīšaptaḍāšca. antarə.mānhəm ašavanəm ašahe ratūm yazamaide. pərənō.mānhəm ašavanəm ašahe ratūm yazamaide. vīšaptaḍəm ašavanəm ašahe ratūm yazamaide.*

6

Pahlavi. *adīn amat¹ Māh rōšn tāpēt mēšak urvar zarēn² (aēy tar³) (mavan⁴) pavan zarmay pavan⁵ madam⁶ zamīk lālā vaxšēnd⁷. pavan⁸ andarmāh u⁹ purmāh u¹⁰ Vīšaptas¹¹. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

 6

Avesta. When the Moon warms with its light, then the golden-colored plants always¹ grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishaptatha.

māh ¹² *ahrav* ¹³ *ahrākīh* *rat izam* ¹⁴ (*pañcak* ¹⁵ *i* ¹⁶ *fratum* ¹⁷ *šapīr*).
purmāh ¹⁸ *ahrav* ¹⁹ *ahrākīh* ²⁰ *rat izam* ²¹ (*pañcak* *i* ²³ *ditīkar* ²⁴
šapīr ²⁵). *Višaptas* ²⁶ *i* ²⁷ *ahrav* ²⁸ *ahrākīh* *rat izam* ²⁹ (*pañcak* ³⁰ *i* ³¹
sitīkar ³² *šapīr* ³³).

6

Sanskrit. *tato yat Candrah dīptimān tapate sadāiva vanas-
 patayo haritavarūṅh (kila sārdratarā) vasantamāse upari pṛthivyām
 unmīlanti. antarācandro vā (pañcakasya yāḥ prathamasya
 uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya utta-
 masya) Viṣaptatho vā (pañcakasya yah tṛtīyasya uttamasya).
 antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-
 candram puṇyātmakam puṇyagurum ārādhaye. Viṣaptatham
 puṇyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamīšah dār u daraxt
 sabz rang bah zamān bahār bar zanūn tābad. andarmāh (kih pañj
 rūz auval bihtar) u purmāh (kih pañj rūz digar bihtar) u Višaptahtah
 Māh (pañj rūz sadīgar bihtar). andarmāh kirfahgar kirfah
 buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg
 rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā
 buzurg dāram.*

6

Gujarati. *ane jevāre rošan Māhātāb (khub) rošnī āpec tevāre
 tamām jāhād hameše śabaj rangnā (īāne līlā rehec). ane bāhārñī
 rutnā andarmāhā (te śud 1 thī te śud 5 lagīnā Candarmāhāne
 keheche) ane purmāhā (te śud 6 thī śud 10 lagīnā Candarmāhāne
 keheche) ane Višapetatha Māhā (te śud 11 thī te śud 15 lagīnā
 Candarmāhāne keheche) thī jamūn ūpar (jāhādñī) varadhī thāec.
 e jchevo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmāhā ašo ašoie kari bujarag che tchenc ārādhū anc Viśapatatha (Māhā) ašo ašoie kari bujarag che tehene ārādhū.

7

Avesta. *yazāi Māhēm Gao.ēiḍrēm baγēm raēvantēm x^varə-nanuhantēm afnanuhantēm tafnanuhantēm varəčanuhantēm xštā-vantēm īštavantēm yaxštavantēm saokavantēm zairimyāvantēm vohvāvantēm baγēm baššazēm.*

7

Pahlavi. *yezbeḡūnam¹ Māh i² gōspand³ tōxmak⁴ baγ i⁵ rāyōmand i⁶ gadθōmand i⁷ awrōmand (aēγ⁸ amat⁹ awr¹⁰ madam¹¹ yātūnēt¹² pavan rās i¹³ valθ) i¹⁴ tāpišnōmand¹⁵ (aēγ¹⁶ garmak¹⁷) varčōmand¹⁸ (aēγ¹⁹ dānāk²⁰) i²¹ xštāōmand²² īštōmand²³ (aēγ²⁴ bar i²⁵ gōspandān²⁶ ychabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ dēnā³¹) sūtōmand (aēγ bar i³² mayā³³ urvar³⁴ yehabūnēt³⁵) sabžōmand³⁶ (aēγ³⁷ sabž³⁸ vabidūndak³⁹ zamūk⁴⁰ aēγ⁴¹ zamūk⁴² tar⁴³ yaxsenunēt⁴⁴) vch⁴⁵ āpātih⁴⁶ dātār i⁴⁷ baγ i⁴⁸ bēša-zēnūtār⁴⁹ (hamāk⁵⁰ āpātih i⁵¹ šapīr γal⁵² yehabūnēt⁵³).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram śud-dhimantaṁ śrīmantaṁ abhravantaṁ (kila abhrāṇi āyānti pra-bhāvena asya) tāpavantaṁ (kila uśmaguṇayuktaṁ) kriyāvantaṁ (jñānitaram ityarthah) lakṣmīvantaṁ lakṣmīvantaṁ (kila ṛddheḥ paśūnāni dātāram) vicāravantaṁ (kāryanyāyānām) lābhavantaṁ (kila phalapākasya jalavanaspatīmāni dātāram) haritavarṇavantaṁ (kila pṛthivīm sārdrataram karoti) uttamasaṁṛddhimantaṁ vibhaktāram ārogyatākaram.*

7

Persian. *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmānd (ya'nū abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'anī) nūr dārandah xizānadār (ya'nī nūr gūsfindān rā dahandah) andēša nēk dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtān rā u āb dahandah daraxtān) sabz rang (ya'nī jahān sar sabz kunad) nēk ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Māhātāb gošpand tokhmī bakhšešno karnār (rojīnā) hišāno āpnār ane khāleš ane nurmand ane vādahmand (te Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec ane jāec te Māhābokhtārni madadgārīthī che) tathā tābešmand (iāne garam) ane dānā ane jebāi bharelo lakhašnīno šāheb ane nek andešāno karnār (inšafnā kāmā) ane fāedemand (janūnne) līlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandaruštīno āpnār che tene ārādhū.*

8

Avesta. *ahe raya x^varənarəhača
təm yazāi surunvata Yasna
Mānəhəm Gao.čīdrəm zaodrābyō.*

Mānəhəm Gao.čīdrəm ašavanəm ašahe ratūm yazamaide

Haomayō gava . . .

arš.uxdaēibyāsca vāryžibyō.

yešhe hātəm . . . tāsčā tāsčā yazamaide.

8

Pahlavi. *pavan zak¹ i² valǎ³ rāy u⁴ gadǎ i⁵ Māh⁶ (amat-
am⁷ rāy u gadǎ i⁸ Māh⁹ ayāwār yekhūnāt¹⁰). valǎ yezbe-
xūnam¹¹ pavan zak i¹² nigōšišnōmand¹³ Yazišn¹⁴ pavan¹⁵ Dēn¹⁶
Dastabar¹⁷ Māh i¹⁸ gōšpand tōxmak. pavan zōhr¹⁹ Māh²⁰ i²¹*

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak²² i²³ ahrav i²⁴ ahrākīh²⁵ rat yezbexūnam²⁶
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān
. . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

8

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-
ijisnyā Candram paśubījam (śuddhayā śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇāis Candram paśubījam
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhīṣca vāṇbhīh. ye vidyamānebhyaḥ . . . samavāyikān
tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtin Amīśāspintān).*

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah zūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā
Amšāsfandān).*

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. *yasnəmča . . . āvrīnāmi Mānhahe Gao.čidrahe Gōušča
aēvō.dātayā gōušča pouru.sarōdayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . āfrīnam Māh¹ i² gōspand tōxmak Tōrā³ mēnāk⁴ i⁵ ēvaktāt⁶ gōspand pur sartak.*

9

Sanskrit. *ijisnimca . . . āśirvādayāmi Candrāya paśubijāya Gave ca Aīdātāya paśubhyaśca sampūrṇajātibhyaḥ.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāvvyodād rā u gūsfand tamān sardah rā.*

9

Gujarati. *ijaśne . . . dovā karū Māhātāb gośpand tokhmūne ane Gāvīdādne ane tamām jātnā gośpandone.*

10

Avesta. *dasta aməm vərəθraγnəmča
dasta gəuš x^vāθrō.nahim
dasta narəm pourutātəm
stāhyanəm vyāxananəm
vanatəm avanəmnanəm
hadra.vanatəm hamərəθē
hadra.vanatəm duš.mainyuš
stē rapatəm čīdra.avanəhəm.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandih³ u pērōžkarih⁴. af-amān yehabūnēt⁵ bisryā u⁶ x^vatsūrīh (aēγ mān⁷ lāmā⁸ bāt af-amān mīn⁹ mandavam i¹⁰ nafšē yehvūnāt¹¹). af-amān yehabūnēt¹² zak¹³ i¹⁴ gabrāān pur ravīšnāh¹⁵. (frazand¹⁶) i¹⁷ kabad stāyītār (aēγ ēšān nēwak xavītūnēt stāyītan¹⁸). hanjamanīk¹⁹ (aēγ²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānītār²⁴ ēšān²⁵ avānūtār²⁶ aēš²⁷ valē²⁸ pavan hakanīn vānītār²⁹ dušmanān³⁰*

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

10

Avesta. Give strength and victory.
 Give a satisfactory supply¹ of cattle.
 Give a multitude of men,
 Steadfast, belonging to the assembly,
 Vanquishing, not vanquished,
 Vanquishing adversaries at one stroke,
 Vanquishing enemies at one stroke,
 Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(*dō*³¹ *dō amat*³² *pavan* 1 *bār yehamtünd*³³ *aš stüb*³⁴ *tuwān yehvünd*³⁵ *kartan*) *pavan*³⁶ *hakanin vānitār*³⁷ *dušmanān* (*ae anēr*³⁸ *aīt*³⁹ *mavan handčand*⁴⁰ *yemalelūnēt*⁴¹). *amat*⁴² *yehamtūnēt* *ō ayāwārīh* *i*⁴³ *ēšān aš pētākēnēt rāmišn*⁴⁴ (*aeγ-aš*⁴⁵ *pavan jīvāk rāmišn* *i*⁴⁶ *min zak mandavain*⁴⁷ *barā nikizēt*⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. *marā dehad himmat u firūzī u marā dehad gāv u ān cih nān* (*ya'nī marā x^vēš bād ya'nī hamīšah bād*). *u marā dehand pūr rošnī mardān* (*ya'nī farzand*) *kih bisyār sitāyīš kunand* (*u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad*) *u dušmanān zadār* (*agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān*) *šikandah dušmanān* (*ya'nī ēšān rā bah ašoi x^vēš šikand*) *šikanandah dušmanān u hamistārān u bah yakbāragī šikanandah dušmanān. kih barasand bah yārī kih ēšān rā paidā bakunad rāmišnī* (*baham-ānjā rāmišnī az ēšān barasad*).

10

Gujarati. (*e Māhābokhtār*) *mahane āp hemat ane fatehemandī ane mahane āp mähārī halāl mehenatthī* (*pedā kīdhelū*) *khānū tathā roṭī ane ghaṇā beṭānā farjand tārifne lāeknā anjumannā karnār ane* (*dušmanone*) *tālnār ane nahī toḍnār* (*ašo lokone*) *ane ekbāragī tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane* (*nekonī*) *madade pohocnār ane* (*nekone*) *jāher rāmašnī pedā karnār* (*ehevā farjando mahne āp*).

11

Avesta.*Yazata pouru.x^varənanha*

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

IO

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

II

Avesta. Ye Angels full of glory!

*Yazata pouru.bašsaza
 čidra vō buyārš masānā
 čidra vō zavanō.savō
 čidrəm bōiṭ yūžmčič x^aarənō
 yazəmnāi āpō dāyata.*

II

Pahlavi. *Yazat pur gadā Yazat¹ pur bēšazēnītārih² pētākīh³
 i⁴ lakūm yehvūnāt⁵ (aēγ lakūm-č⁶ pētāktar⁷ yehvūnēt⁸). pavan⁹
 pētākīh¹⁰ lakūm pavan¹¹ karitūnišn¹² sutimand¹³ (amat¹⁴ denā
 mandavam ētōn vabidūnyēn¹⁵) pavan pētākīh yehvūnēt¹⁶ lakūm¹⁷.
 gadā¹⁸ mayā¹⁹ yehabūnēt. ān²⁰ gadā rā yezbexūnam (aēγ²¹)
 mayā i²² Dāitīk²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Izad pur xurah u Izad pur tandurustī marā paidā
 bāšand (ya'nī az har kasī marā paidātar bāšand barāy murād
 barasand) u ān kih sūdmand hastand. (īn ham ēdūn bakunand) kih
 marā zāhir bāšad u šumā xurah hamīšah badahūd. u ān xurah
 rā buzurg dāram man kih āb Dāitī.*

II

Gujarati. *ane Ijad nur bharelo tathā Ijad ghañī tandaroštino
 āpnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te
 mahane) morādne vāšte jāher thāo (ane e cīj e raveše karo) je
 mahane tamārū bujarag nur jāher thāe. te Ābedāitīnā nurne
 ārādihū (Ābedāitī te ek nadīnū nām che ke te nadī Irāngavej
 šehernī najdik veheti che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyایش

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyایش is missing.]

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazāyāt. Āva Arduīsūr Bānū bē rasāt. ǝž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduīsūr Bānūk² pavan³ (ayāwārīh i⁴ lenō) barā⁵ yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Persian. *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyīšn bād u Ābān Arduīsūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

○

Gujarati. (*šaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandī ane nur Āvā Arduīsūr Bānunū jiādā thao (ane te mähārī madade pohoco). hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

I

Avesta. *apam vanuhinam Mazda.đātanam. Arəduyā āpō Anāhitayā ašaonyā. vīspanamča apam Mazda.đātanam. vīs-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

*panamča urvaranəm Mazda.dātanəm. xšnaoθra . . . frasasta-
yaēča. Yādā Ahu vairiyō . . . vidvā mraotu.*

I

Pahlavi. *mayā i¹ šapīr Ōhrmazd² dāt. Ardoīsūr³ mayā⁴ i⁵
Anast ahrav⁶. u⁷ harvisp⁸ mayā i⁹ Ōhrmazd dāt (ēvakartakih¹⁰).
u¹¹ harvisp¹² urvar¹³ Ōhrmazd dāt¹⁴. pavan šnāyēnītārīh . . .
frāč āfrīnakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvisūr āb xāliš ašōī rā.
u tamām āb Hormazd paidā kardah. u tamām āb kih dar
daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād
Xudāi . . . bah bulandī marā bagūi.*

I

Gujarati. *pānī behetar Hormajdnū pedā kīdhelū Arduisurnū
pānī ghanū khālēś ane pāk che tchene ane Hormajdnā pedā kī-
dhelā tamām pānūne ane Hormajdnā pedā kīdhelā tamām urvarone-
bhū khusāl karvāne vāšte . . . mašhur karū. je miśāle Hormajdnū
khāēś . . . e ravēse khabar kahūc.*

2

Avesta. *nraoθ Ahuro Mazdā Spitamāi Zaradūštrāi. yazaeša
mē hīm Spitama Zaradūštra yaəm Arədvīm Sūrəəm Anāhitəəm*

*pərəθū.frākəəm baēšazyəəm
vī.daēvəəm Ahurō.ṭkaēšəəm
yesnyəəm anuhe astavaite
vahmyəəm anuhe astavaite
ādū.frādanəəm ašaonīm
vəndwō.frādanəəm ašaonīm
gəēθō.frādanəəm ašaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardivisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardivisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardivisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šǣtō.frādanəm ašaonīm
daiīhu.frādanəm ašaonīm.

2

Pahlavi. *guft-aš*¹ *Ōhrmazd*² *val Spitāmān*³ *Zaratušt*⁴. *yez-*
*bexūnīh*⁵ *li*⁶ (*berat*⁷ *rā*⁸) *ae*⁹ *Spitāmān*¹⁰ *Zaratušt*¹¹. (*yez-*
*bexūn*¹²) *mayā*¹³ *i*¹⁴ *Arđvisūr*¹⁵ *Anast hav*¹⁶ (*Anastihš*¹⁷ *hanā*¹⁸
*aēγ pavan*¹⁹ *anastih*²⁰ *zak*²¹ *jīvāk*²² *Starpāyak*²³ *yekavīmūnēt*²⁴)
*pur frāz*²⁵ *raftār* (*aēγ*²⁶ *kolā jīvāk bēn*²⁷ *vazlūnēt*²⁸) *i*²⁹ *bēšazē-*
nūtār (*aēγ*³⁰ *mandavam*³¹ *γal*³² *bēšczēnēt*³³) *u*³⁴ *yuūt Šēdā*³⁵
*(aēγ-aš Šēdā*³⁶ *levatā lūt)* *Ōhrmazd Dātistān*³⁷ (*aēγ-aš Dēnā*³⁸
*zak*³⁹ *Ōhrmazd*) *i*⁴⁰ *yazišnōmand* *ō*⁴¹ *ax^vān*⁴² *i*⁴³ *astōmand*⁴⁴
*(aēγ*⁴⁵ *mandavam*⁴⁶ *yehabūnēt)* *i*⁴⁷ *nyāyišnōmand*⁴⁸ *ō*⁴⁹ *ax^vān*⁵⁰
*i*⁵¹ *astōmand*⁵² (*aēγ*⁵³ *yātakgōwīh*⁵⁴ *vabidūnd*⁵⁵) *i*⁵⁶ *jān frāx^vēnī-*
*tār*⁵⁷ *ahrav* (*min*⁵⁸ *x^vāstak*⁵⁹) *i*⁶⁰ *ramak frāx^vēnūtār*⁶¹ *ahrav*⁶²
*(anšūtā*⁶³) *i*⁶⁴ *gēhān frāx^vēnūtār*⁶⁵ *ahrav*⁶⁶ (*gōspand*⁶⁷) *x^vāstak*⁶⁸
*frāx^vēnūtār*⁶⁹ *ahrav x^vāstak*⁷⁰ (*huzuštān*⁷¹) *i*⁷² *matā frāx^vēnūtār*⁷³
*ahrav*⁷⁴ (*pavan*⁷⁵ *ēvakartārīh*⁷⁶).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurğ dārī*
(duxtar) marā ay Spitmān Zartušt kih āb Arđvisūr wēzah rā kih
bah gāt xūd qāim (u bah jān pāk kih Sitarpāy mīmānad) bisyār u
darāz u zūd ravandah (ya'nī har jā bašavad) u tandurustī bax-
šandah (ya'nī har ciz rā tandurust badārad) u az Dīv judā (ya'nī
b-u hic Dīv nist) u Dād Hormazd dārandah (ya'nī Dād u canānci
Dād Hormazd) sazāvār buzurğ dāstan andar jahān (ya'nī cizī
dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn
kardan) jān darāzī baxšandah ašōān u ganj gūsfand afzāyandah
ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbāragīh).

Wealth-increasing, the righteous,
Country-increasing, the righteous.'

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

2

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahū Jartošt Aspantamānne ke e Špetmān Jartošt te je mārī Arduišur khāleš ane ghañi šetāb āgal cālñār tandaruštīñi āpnār Devthī judī ane Hormajdno (iāne māhāro) Inšāf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīāeš karvāne lāek che tehenī iāne Arduišurnī ārādhanā kar ke e jivñi varadhñiñi karnār ašo ane ādamīnā tolanī varadhñiñi karnār ašo ane jehānuñi varadhñiñi karnār ašo ane khajāno (ane gošpand) ne jiāde karnār ašo ane šehernī varadhñi karnār ašo che.*

3

Avesta. *yā vīspanam aršnam xšudrā yaoždadāiti*
yā vīspanam hāirišīnam
zqθai garθwan yaoždadāiti
yā vīspā hāirišīš huzāmitō dadāiti
yā vīspanam hāirišīnam
dāitīm radwīm paēma ava.baraiti.

3

Pahlavi. *mavan harvišp¹ gušnān zak² i³ šusr⁴ yōždāsrih⁵ yehabūnēt⁶ (aēγ amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatθ xōn¹¹ u¹² rīm barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valθ¹⁶). mavan¹⁷ harvišp¹⁸ vakadān¹⁹ pavan zerxūnišnih²⁰ ō²¹ gawr²² yōždāsrih²³ yehabūnēt²⁴ (aēγ amat²⁵ bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Ardvīsūr²⁹). mavan harvišp³⁰ vakadān pavan zāyišn³¹ huzerxūnišnih³² yehabūnēt³³ (aēγ³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valθ. hamā⁴⁰ vakadān rā gās frazand zerxūnišnih min āsānih u bēša-zišnih zerxūnišnih xelkūnēt u 2 frazand u 3 frazand ēvakartakih levatθ ham barā yātūnēt pavan ayāwārīh i Ardvīsūr⁴¹). mavan ō⁴² harvišp⁴³ vakadān zak i⁴⁴ dātīhā (čand⁴⁵ āpāyēt) frārōn (aēγ⁴⁶ basīm) pēm madam yedrūnyēn.⁴⁷ (zak⁴⁸ aiš mavan nišθ levatθ šoi nafšθ min pēmān yehvūnd zak nišθān rā handčand pēm āpāyēt vad čand frārōn basīm barā yātūnēt).*

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardivisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.

Who purifies the wombs of
All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females
Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardivisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī dīgar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādānī badehad (kih nēk u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nēk (ya'nī) šir xūš baxšad.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvona kamalne pākī āpec (ke bijivār te farjand jaṇec te chenī madatthī). ane je tamām oratone nek jaṇvū bakhšec (iāne farjand jaṇtī vakhat āsānī bakhšec). ane je tamām oratone inšāfne rāhe (jetlū joie tetlū) khub dudh bakhšec.*

4

Avesta

*masitəm dūrāt frasrūtəm
yā asti avavaiti masō
yaða vīspā imā āpō
yā zəmə paiti fratačainti
yā amavaiti fratačaiti
Hukairyāt hača barəzanhač
aosi Zrayō Vouru.kašəm.*

4

Pahlavi. *mas¹ zak (i² Ardvīsūr³) i⁴ dur⁵ frāč nāmīk (aēγ-aš⁶ šēm⁷ dur⁸ jīvāk⁹ vazlūnt¹⁰ yekavīmūnēt aēγ¹¹ šēm i val𐬀 bēn kolā šatr u kolā vilāyat u bēn hamā gēhān čīgōn Ardvīsūr¹² frāč aiš lūt) mavan aīt (aēγ-aš¹³) zak¹⁴ hand¹⁵ masīh¹⁶ čand¹⁷ val𐬀sān harvisp¹⁸ mayā mavan pavan¹⁹ zamīk madam²⁰ frāč tačēnd²¹ hav𐬀t²² (Ardvīsūr²³ mayā min apārīk²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardvisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardvisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
 Who is as much in greatness
 As all these waters
 That run along on this earth.
 Who, the strong one, flows forth
 From the height Hukairya
 To the Sea Vourukasha.

4

Pahlavi. The great (Ardvisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardvisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardvisur are greater than all other waters, except

*mas*²⁶ *ait*²⁷ *yuūt* *min* *Arwand* *u*²⁸ *Arwand*²⁹ *levatā*³⁰ *Ardvīsūr*³¹
*u*³² *Ardvīsūr*³³ *levatā* *Arwand* *ham*³⁴ *lā*³⁵ *vaxdūnt* *yekavīmūnēt*)
mavan *pavan* *amāvandih*³⁶ *frāč* *tačēt*³⁷ *min* *Hukar*³⁸ *i*³⁹ *buland*
*madam*⁴⁰ *zak*⁴¹ *i*⁴² *Zray* *i*⁴³ *Frax*^v *kart*⁴⁴.

4

Persian. *mihtar ān* (*Ardvīsūr*) *kih dur ravad u bakunad nām*
(ya'nī nām u bah jāi dur šudah ast) *kih hast* (*ya'ni urā*) *candān*
mihtarī candān kih urā bar zamīn har jā kih raftah bāšad (*ya'nī*
Ardvīsūr mihtar az tamām āb judā az Arang cih kih Arang bā
Ardvīsūr yak jā nīst ān az Ardvīsūr judā ast) *kih bah himmat*
xūd durtar ravad az (*kūh*) *Hukar* (*nām*) *kih buland ast bah*
Zarahparānkard.

4

Gujarati. *ane bujorag* (*Ardvīsūr*) *dur lagī ghaṇī nāmdār ane*
je bijā tamām pāṇī je e jamīn ūpar bulandīthī cāleā che te kartāne
(Ardvīsūr) moṭī bujorag che je Hukare (*nāmnā pāhādṇī*) *bulandī-*
thī Jareheravakaś Dariāmā hemate karī āgal cālec.

5

Avesta.

yaozənti vīspe karanō
Zrayā Vouru.kašaya
ā vīspō maīdyō yaozaiti
yaṭ hīš aoi fratačaiti
yaṭ hīš aoi fražgaraiti
Arədvī Sūra Anāhita.
yeiḥe hazarəm vairyanəm
hazarəm apa.γžāranəm
kaščiṭča aēšəm vairyanəm
kaščiṭča aēšəm apa.γžāranəm
čadivarə.satəm ayarə.baranəm
hvaspāi naire barəmnāi.

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
 Are in commotion,
 The whole middle is bubbling up
 When she flows forth unto them,
 When she streams forth unto them,
 Aredvi Sura Anahita.
 To whom belong a thousand lakes,
 To whom a thousand outlets;
 Anyone of these lakes
 And any of these outlets
 [Is] a forty days' ride
 For a man mounted on a good horse.

5

Pahlavi. *mavan āyozēt¹ harvišp kanārak i² Zray i³ Frax^x kart⁴ (aēγ barā kōfēnēt⁵) o⁶ harvišp⁷ ān⁸ nūyān⁹ āyōzēt¹⁰ (aēγ¹¹ barā rečēt¹²) mavan¹³ o¹⁴ valōšān madam¹⁵ frāč tačēt¹⁶ (pavan ēvakartakih) mavan¹⁷ o¹⁸ valōšān madam frāč rečēt (pavan ēvakartakih) Ardvīsūr¹⁹ Anast²⁰. mavan bēn zak 1000 var 1000²¹ āpxāhak²² (var zak²³ mavan-aš min²⁴ xān²⁵ āpxāhak²⁶ zak²⁷ mavan-aš²⁸ bēn²⁹ laxvār yekavīmūnēt bēn zak Ardvīsūr³⁰ aīt³¹ mavan³² zak³³ Zray³⁴ yemalelūnēt³⁵ aēγ³⁶ denō Ardvīsūr³⁷ rā 1000 var aīt u kolā ēvak ēvak var 1000-1000 āpxāhak aīt. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā bēn Vahišt yekavīmūnēt. min zak mayā aēγ āpxāhak mayā harvišp gēhān madam tačēt). katārčāe³⁸ min³⁹ valōšān varān⁴⁰ katārčāe⁴¹ min⁴² valōšān āpxāhakān⁴³ (aēγ⁴⁴ doi⁴⁵) pavan⁴⁶ 40 yūm yedrūnišn mavan⁴⁷ zak⁴⁸ hvasp gabrā⁴⁹ yedrūnišn⁵⁰ min⁵¹ kōstak⁵² (aīt⁵³ mavan min hamāk⁵⁴ kōstak⁵⁵ yemalelūnēt⁵⁶).*

5

Persian. *bapayvand u bah tamām kinārah Zarahparānkard (ya'nū bakubad) u ān tamām āb rā bapayvand kih ān bar ešān zyādahravad bah judāi kih ham bar ešān zyādah ravad bah hamrāhā Ardvīsūr wēžah. kih andar yak hazār nāv xānhā u darmiyān hazār nāv dānhā andar ān jā bāz istad (ya'nū dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham mūguyand kih bah har cahār sūh baravad).*

5

Gujarati. *ane je tamām Jarchevarkaś Darīāne kīnāre farī valec ane tamām (darīā) ne darmeān jāi pohocēc ke te Arduišur khālēs bijā (tamām pāñī) ūpar jiāde cālec ke je bijā (pāñī) ūpar (ekbārgī) hajare gofāo tathā hajare morīone darmeān ghañī buland vehēc. te gofāo madheno ekako gofo ane te morīo madhenī ekakī mori (chevī moṭī che) je khub ghoḍāno šavār (tehenī andar ceāre taraf ghoḍo doḍāveco jāc) te dan ceālīse pelī taraf pohocī sake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardivisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardivisur; there is some one who says, in the Sea; that is, that Ardivisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardivisur. She merges into a thousand underground channels and a thousand canals (that is, Ardivisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardivisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiñhāšca mē aēvanhā āpō*
apa.γžārō vījasāiti

vīspāiš aoi karšvaṇ yāiš hapta. aiñhāšca mē aēvanhā āpō

hamaða ava.baraiti
hāminəmča zayanəmča.
hā mē āpō yaoždadāiti

hā aršnaṃ xšudrā hā xšadrinṃ garəva hā xšadrinṃ paēma.

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-*
hamtūnēt⁵ pavan (xavītiḥ aēγ⁶ tariḥ) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak min¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-č zamastān.¹⁹ ān²⁰ li mayā²¹ yōždāsriṇēt²² (aēγ dakyā²³
yaxsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ garv³¹
zak³² i³³ vakadān³⁴ pēm.³⁵

6

Persian. *ān kih yak az āb man ast az nāvānhā barasad*
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān
āb marā pāk (ya'nī xāliṣ bakunad) ān manī javānān rā u ham
ān zahdān rā.

6

Gujarati. *te morīo madhenī ek morinū māhārū paṇi tamām je*
hafta kešvar jamīn mā (tarī tājagīne vāšte) pohocac ane te nālāvo
madhenu ek nālānū māhārū pāṇi tāhādmā tathā hunālāmā (ekhlū
potānī jāte) cālīū jāec. ane te māhārū pāṇi te je jovānonī manī
(iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je
oratonū dudh che tene pāk rākhēc.

7

Avesta. *yam azəm yō Ahurō Mazdā hizvārəma uzbaire fradaðāi*
umānaheča viśaheča zantōušča dainhēušča.

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water
of mine

Flows continuously
Both summer and winter.

She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk
of females.

6

Pahlavi. That one of my waters of the outlets comes forth
(with greenness, that is, freshness) over all the seven regions.
That one of my canals (and that one of my outlets) flow equally
(that is, flow most singly) during summer as well as during
winter. That water of mine purifies (that is, keeps pure) the
seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
regions. And that one water of mine flows equally (flows boldly)
in summer and in winter. And that water of mine purifies (that
is, cleanses) the seed of the youths as well as the wombs of
women.

6

Gujarati. The waters of one of those of my ditches, reach all
the seven regions (for giving freshness and health); and the
waters of one of those of my channels keep flowing (singly of its
own accord) both in winter and in summer. And those my
waters purify the seed (that is, semen) of youths, and the wombs
of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

Pahlavi. *li*¹ *mavan* *Ōhrmazd havān* *ān*² (*li Ardvīsūr*³) *rā*⁴ *bulandtar*⁵ *jīvāk*⁶ *li*⁷ *burtam*⁸ *frādahišnūh*⁹ *den*¹⁰ *mān* *u*¹¹ (*frādahišnūh*) *zak*¹² *i*¹³ *vis*¹⁴ (*pavan frādahišnūh*¹⁵) *zak*¹⁶ *i*¹⁷ *zand* (*pavan*¹⁸ *frādahišnūh*) *zak*¹⁹ *i*²⁰ *matā*.

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az dih.*

7

Gujarati. *ke hū je Hormazd cheū te me gharnū tathā mohlānī tathā gāmnī tathā šchernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandīthī bulandī āpīc.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča vanuhīs yaož-dadāne hadra ana Gāθwya vāča 'Garō nmāne Ahurō Mazdā jasat paoiryō' dadat ahmāt taž avat āyaptəm.*

8

Pahlavi. *stayišn*¹ *ōmand an*² (*li Ardvīsūr*³) *Yazišn*⁴ *ōmand an*⁵ (*li Ardvīsūr*⁶) *u*⁷ *Ahunvar*⁸ *srav*⁹ *ōmand*¹⁰ *ān*¹¹ (*li Ardvīsūr*¹²) *u*¹³ *ahrākīh*¹⁴ *pahlum*¹⁵ *husrav*¹⁶ *āwāyīšn*¹⁷ *ōmand*¹⁸ *ān*¹⁹ (*li*²⁰ *Ardvīsūr*²¹) (*u*²² *mayā i*²³ *Ardvīsūr*²⁴ *šapīr*²⁵) *yōždāsr*²⁶ *bun*²⁷ *srav den*²⁸ *Gās-ān*²⁹ *barā*²⁹ *yezbe-xūnd u stāyīšn*³⁰ *vabidūnd*³¹ (*pētākīh hanā*³² *hav*³³ *āw*³³ *min Gāsān*³⁴ *srav stāyīšn*³⁵ *vabidūnīk rā*) *Garōt-mān*³⁶ (*mān*³⁷ *i*³⁸) *Ōhrmazd pavan fratum pētāk kart*³⁹ *barā yehamtūnēt*⁴⁰ *u*⁴¹ *yehabūnēt*⁴² *den*⁴³ *rā (zak i*⁴³ *Ardvīsūr*⁴⁴) *ētōn*⁴⁵ *kāmāk ayāftan*⁴⁶ (*ō*⁴⁷ *yehamtūnēt*⁴⁸ *ayāwārīh*⁴⁹).

7

Pahlavi. I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Persian. *kih hast sazāvār sitāiš u buzurg dāštan u az Ahunvar sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāiš u āyift.*

8

Gujarati. *ke je tārīf ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārīf karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne šakhune (iāne e Nīācš padhve) karī behetar pānūne je kōi ārādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethū tehene ē raveše morād ane neāmat (Avā Arduišurthā) hāšel thāe.*

9

Avesta. *ahe raya x^oarənanhača
təm yazāi surunvata Yasna
təm yazāi huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəm
Anāhitəm ašaonīm zaodrābyō. Arədvīm Sūrəm Anāhitəm
ašaonīm ašahe ratūm yazamaide*

Haomayō gava . . .

arš.uxdaēibyāsča vāryžibyō.

yeiḥe hatəm . . . tqščā tāsčā yazamaide.

9

Pahlavi. *pavan zak i¹ valā² rāy³ u gadā āpān⁴ Ardvīsūr⁵
(aēry-am^{5a} rāy u gadā āpān Ardvīsūr⁶ ayāwār yehwūnāt⁷). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardvisur).

9

Avesta.

For her radiance and her glory,

Unto her will I sacrifice with the audible Yasna-sacrifice,

Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked!

Through this mayest thou be more than well-sacrificed! [We sacrifice]

unto Aredvi Sura Anahita, the righteous, with oblations.

We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardvisur (that is, may the radiance and glory of

zak i⁸ *nigōšišn*⁹ *havōd Yazišn*¹⁰ (*pavan*¹¹ *Dēn*¹² *Dastabar*) *ān*¹³ (*Ardvīsūr*) *rā yezbexūnam ān*¹⁴ *nēwak Yazišn kartan*¹⁵ *rā*¹⁶ (*ḥēn*¹⁷ *Dar i Mitr*). *denō*¹⁸ *yehvūnāt x^vāhišn*¹⁹ *pand*²⁰ *u*²¹ *denō yehvūnāt kabed*²² *Yazišn. yezbexūnam*²³ *Ardvīsūr*²⁴ *Anast*²⁵ *rā pavan*²⁶ *zōhr.*²⁷ *Ardvīsūr*²⁸ *Anast*²⁹ *rā*³⁰ *yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān . . . hanjamānikān zakarān u vakadān izam (Amahraspandān).*

9

Persian. *bah nūr u rōšnī u urā buzurg dāram u bah šanīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īštah Izišn (dar Dar-i Mihr). īn bād bah x^vāhiš mārā pand u īn bād nek Izišn. bah zūr Ardvīsūr xālīš ašōī ham Ardvīsūr xālīš rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsbandān).*

9

Gujarati. *tehnī (iānē Avā Arduišurnī) khālešī ane nure karī (Dinnā Dašturthī) Ijašne šābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū. e hamone khāhesthī śikhvū ane naśihat thāo ane e nek Ijašne karve karī Avā Arduišurne ārādhvū thāo. khāleś ane pāk Arduišurne jore karī khāleś pāk Arduišur ašo ašōie karī bujorag che tehene arādhū Home karī jīvāme karī . . . and rāst bolve karī ārādhū. ke e raveše bījā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane behetar che . . . narnī šuratnā ane mādānī šuratnā Fareštāvonā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarake awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^oatā awzūnik³. buzurgih⁴ u rōšnīh Ātaš⁵ Bahrām⁶ Ātr vazurg⁷ rā awzūn⁸ yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāp-tena asmī.*

○

Persian. [The paragraph does not occur in the Persian version.]

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thāclo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jīādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *us mōi uzārəšvā Ahurā Ārmaitī tərvišim dasvā Spēništā Mainyū Masdā vanhuyā zavō ādā Ašā hazō əmavaṭ Vohū Manəshā fsəratūm.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, O Mazda!
Mighty power through Asha, supremacy¹ through Vohu Manah.

I

Pahlavi. *lālā¹ li min zak i² (rēšitār³ Ahraman⁴) ae⁵ Ōhrmazd hanā⁶ (aēγ)-am bōjāe.⁷ af-am bundak mēnišnēh u⁸ tuxšišn⁹ yehabūnāe.¹⁰ awzūnēk mēnūk Ōhrmazd Vahuman griftār¹¹ havōāni¹² pavan¹³ zak¹⁴ dahišn (aēγ-am¹⁵ pavan tan¹⁶ māhmān¹⁷ yehvūnāt). ahrākēh madam¹⁸ val ǝ¹⁹ i²⁰ staxmak²¹ (Ganāk Mēnūk) amāvand havōt²² pavan zak i²³ Vahuman sardārēh.²⁴*

I

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīdākarāt Āharmanāt śuddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahmanasya grhītāro bhavāmah (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkāriṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhuṭvena.*

I

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az āzār dahandah Ahriman xāliš bakun). pur menišnē u tavānāi rā badeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'nī dar tan māhmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'nī bar Ahriman qādir bād) az šāhibi Bahman.*

I

Gujarati. *e Hormajd mahne buland śampuraṇ manaśnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalās kar. e bujorag mīno Hormajd hū Behemanno (iāne bhālī manaśnīno) pakadnār cheū (te bhālī manasnī mahne āp). ke śavāb je jolamgār (Ehereman) ūpar ghaṇo hematdār che te bhālī manaśnīnī śardārēthū che.*

I

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

I

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

I

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

I

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

2

Avesta.

*rafədrāi Vouru.čāšāne doīsī mōi yā Vō abifrā
tā Xšədrəkyā Ahurā yā Vanhəuš ašiš Manənhō
frō Spəntā Ārmaite Ašū daēnā fradaxšayā.*

2

Pahlavi. *amat¹ rāmišn pavan kāmak² čāšānd³ (aēγ ēšān
pavan⁴ apāyast⁵ pavan rāmišn⁶ γal⁷ vabidūnd⁸). yehabūnēt⁹
ō¹⁰ li (mizd¹¹ u¹² pātdahišn). mavan-am¹³ pavan¹⁴ zak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkīh (aēγ-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkīh²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). zak²⁶
pavan xⁿatāyīh²⁷ i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskēe³²
(hāvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spandaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēγ-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

2

Sanskrit. *ānandaṃ svecchayā āsvādayitr̥ṇ (kīla keṣāmcit
yad ṛcchayā ānandakarān) dehi mahyaṃ yān yuṣmākāṃ śaktyāḥ
(kīla kāryeṣu nyāyeṣu ye yuṣmākāṃ śaktyā santi tān me dehi).
tān svāmīṭayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kīla
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrṇamanasyām
Punyaena Dīnim pracihnaya (kīla sadācāritayā Dīniśābhijñānena
kuru).*

2

Persian. *rāmišnī bah gauq xūd bacāšān (ya'nī harkas rā bah
zauk xūd rāmišnī bakun). badeh marā ān cih quat šumā ast
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān
quat ay Šāhib kih uī Bahman ast ummatān (ya'nī šāgirdān marā
badeh) vas andar zamīn bandah menišn az kirfah andar Dīn
nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me those incomparable things
Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;
Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspandad, unto him through righteousness, (that is, make him upright through revelation).

2

Sanskrit. Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifester of Religion on earth through meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujāb rākhū cakhdādū tebī bhalī manaśnīnī śardārīthī che. ane e Hormajd mahne tāhārī kaūat āp ane te je bhalī manaśnīnā (farmānbardār śāgerdo) che te ūpar (mahne) pādśāhī ane śardārī āp ane śavāb tathā Dīnnā kāmmā bujorag śampuraṇ manaśnīnī (māhārī) khaślat kar (īāne māhārī khaślat nek kar).

3

Avesta. aṭ rātqm Zaradūštrō tanvascīt x^oahyā uštanəm dadāitī paurvatātəm Mananhasčā Vanhōuš Mazdāi śyaodnahyā Aśāi yāčā uxdaḥiyāčā sraośəm xšadrmcā.

3

Pahlavi. ētōn¹ pavan² rātīh³ mavan⁴ Zaratušt⁵ havōm tan zak-č⁶ i⁷ nafšō xayā⁸ yehabūnam⁹ pavan pēš¹⁰ ravīšnīh (pavan¹¹ pēšpāyīh¹²) val¹³ Vahuman¹⁴ u¹⁵ Ōhrmazd-č¹⁶ pavan¹⁷ kunišn ō¹⁸ Ašavahišt¹⁹ (aēy²⁰ kunišn²¹ zak²² vabidūnam²³ i²⁴ Ašavahišt²⁵ apāyet²⁶) u²⁷ milayā²⁸ nigōšišnīh²⁹ ō³⁰ Xšatravar³¹ (ēvak³² hēn³³ tanid³⁴) milayā³⁵ ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

Sanskrit. evaṁ dakṣiṇayā Jarathuštro 'ham tanośca nijam jīvaṁ dadāmi purahpravṛtyā (kila agratayā) Uttamamanase Ahurmajdāya. karmani ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktiḥ śrutiḥ [tayā] Saharevarāya rajñe.

3

Persian. ēdūn badaham Zartušt tan u jān x^oēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

2

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašōi (ya'nū kunišn ēdūn bakunam kih Dīn az ān xušnūd bāšad) in guftan u šanīdan az Šahrivar pādīšāh.

3

Gujarati. e Hormajd e raveše hū je Jartošt cheū te āgal cāl-vāthū māhārā tannū ane māhārā jivnī śakhāvāt Beheman Amśāš-pandne apū (iāne māhārū tan ane jiv fedā karū) ane aśoinā kām karū (Ardībeheštne khuś āve tehvā). je śakhun bolū te ehevā bolū je Šeherevarne sābhlvā lāek (iāne pādśāhā paśand).

4

Avesta. xšnaoθra Ahurahe Mazdā. nmasə tē Ātarš Mazdā Ahurahe hudā mazišta Yazata. fravarāne . . . Ahura.ϑkaēšo. [Gāh.] Āθrō Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.

4

Pahlavi. šnāyēnūtārīh¹ i² Ōhrmazd (X^oatāe³). namāz⁴ lak⁵ Ātaš⁶ i⁷ Ōhrmazd (berϑ⁸) hudāk⁹ mahist Yazat¹⁰. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Ātaš¹¹ i¹² Ōhrmazd berϑ¹³. lak Ātaš¹⁴ berϑ¹⁵ i¹⁶ Ōhrmazd¹⁷.

4

Sanskrit. satkāraye Svāminam Mahājñānīnam (kila sānandaṁ karomi). namas te Agne Mahājñānīnaḥ Svāmināḥ uttama-dānīnaḥ mahattarasya Īajdasya. prabravīmi . . . Hormijdayāyavatīm. [Gāh.] Agneḥ Svāmino Mahājñānīnaḥ putrasya. tava Agneḥ putra Svāmino Mahājñānīnaḥ.

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekīno āpnār bujorag Ijad che te tune nomāj karūc. bujorgīthī padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī śamaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāešne farjandne thekāṇe gaṇeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabīne thekāṇe che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Āθrō Ahurahe Mazdā puθra X^oarənanhō Savanhō Mazda.ḍātahe Airyanəm X^oarənō Mazda.ḍātanəm Kāvayehēča X^oarənanhō Mazda.ḍātahe Āθrō Ahurahe Mazdā puθra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantahe Garōiš Mazda.ḍātahe Čāčīstahe Varōiš Mazda.ḍātahe Kāvayehēča X^oarənanhō Mazda.ḍātahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berθ³ (Ātr⁴ Frōbag⁵) Gadθ⁶ u Sūt i⁷ Ōhrmazd dāt⁸ Ērān⁹ Gadθ i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadθ i¹³ Ōhrmazd dāt¹⁴ (šēm¹⁵ i denθ Ātaš¹⁶ Ātr Frōbag¹⁷ denθ Ātaš¹⁸ pēšak āsrōnīh yaxsenunēt¹⁹ aēγ²⁰ Dastabarān²¹ u Magōpatān²² dānākīh²³ u²⁴ buzurgīh²⁵ u gadθ²⁶ i pavan ayāwārīh denθ²⁷ Ātaš²⁸ vīndēt u²⁹ zak i³⁰ levatθ Dahāk patkār kart val θ³¹ yehvūnt) Ātaš³² i³³ Ōhrmazd berθ³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kēxūsru³⁷ (aēγ³⁸ pātaxšā*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (*Ādar Froba*); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is *Adar Froba* by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the *Dasturs* and *Mobads* obtain wisdom, greatness, and glory, and it was he who combatted with *Zohak*); unto Fire, the son of

Kēxūsrū amark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴² (i⁴³ pavan Ātrapātkān mavan zak var malkūtā i Kēxūsrū i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valḍ jīvāk i Ātr Gōšasp aīt) Čēčast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēčast⁵¹ valḍ⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aīt) Kyān⁵⁵ Gadḍ i⁵⁶ Ōhrmazd dāt⁵⁷ (šēm⁵⁸ i denḍ Ātaš⁵⁹ Ātr Gōšasp aīt u kār i denḍ Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takīktar aīt pavan rās i valḍ u malka⁶¹ Kēxūsrū madam Vahumandēz pērōžkarīh⁶² ayāft pavan ayāwārīh⁶³ i⁶⁴ denḍ Ātaš⁶⁵ u⁶⁶ pavan levīn⁶⁷ Ōhrmazd nālēt u frayāt kart val denḍ Ātr Gōšasp yelhvūnt).

5

Sanskrit. *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Lābhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmīn pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samām Dahākena pratīvādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guphāyāśca Kackhusravīyāyāḥ (akarot asau 'bhūt yā Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guphā caturbhīryojanāir asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śīghratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādišāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšūrnan pešah ya'nī ān sū ahšūrnan dānatar u bah 'azmat bāšand bah yāri ān u ān kih bā Zahhāk munāgara kard u būd) Ātaš Hormazd pus rā pādišāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābdgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih ān nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'nī sūi Ādarābdgān šahr rathīštārān tēztar u zūrmand bāšand bah yāri ūi u ān kih pēš Hormazd nālīd u būd).*

5

Gujarati. *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane fāede-
mand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che tehene
(Ādarfarobā te ek ātašnū nām che ane e ātaš Daštūro Mobedo ane
parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhū
keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur
te bhālī Mājdiāšnī Dinnā Nur tathā ejmatne keheche ke e Dinno
tolo e Nurthū hameš fatemand reheche) ane Hormajdnū pedā
kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek
nur che ke e Nur tamām duūānī khalak ūpar ūtreche tethī
inśānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hor-
majdno beṭo (Ādar Gošāsp Ātaš che tene Ādar Gošāsp te ek
ātašnū nām che ane e Ātaš pehelvāno tathā šipāiho ūpar mavakal
che vījnā Ātašne bī Ādar Gošāsp keheche) ane Kekhašro
pādsāhā ne ane Kekhašroe (je Ādarābdgān šehermā je gofo
bādhelo che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pā-
hādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp
nāmnā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane
Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek
gofānū nām che ane pādsā Kekhašro e gofā madhe geb thāeo*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo lābo tathā poholo faršang 4 che) ane Hormajdnū pedā kīdhelū Keāni Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đātahe Kāvayehēča X^oarənanhō Mazda.đātahe Ādrō Ahurahe Mazdā puđra Ātarš spənta radačštāra Yazata pouru.-x^oarənanha Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra maṭ vīspaēibyō ātərbəyō xšadrō.nafədrō Nairyō.sanhahe Yazatahe xšnaodra . . . frasastayaēča. yathā Ahū vairyō . . . vidvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ Rēvand⁴ Gar i⁵ Ōhrmazd dāt⁶ (mavan⁷ madam Gar i jīvāk Ātr Būrzīn aīt) u⁸ Kyān⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ (šēm¹² i denə Ātaš¹³ Ātr Būrzīn Mitr aīt af-aš¹⁴ kār i vāstryōših aīt aēy vāstryōšān val madam kār i vāstryōših dānāktar u tōxšātar¹⁵ u šōstak jāmaktar yehvūnd pavan ayāwārīh i denə Ātaš¹⁶ u¹⁷ levatə Vištāsp pūrsakīh u pasx^o kart valə denə Ātaš¹⁸ yehvūnt. denə¹⁹ pētāk²⁰ aēy pavan denə kolā 3 pēšak bən kār²¹ 3 kolā 3 aīt²² mə āsrōnān²³ āsrōnīh āšnāk artēštārān²⁴ artēštārīh āšnāk vāstryōšān²⁵ vāstryōših āšnāk²⁶ āsrōnān²⁷ hanā²⁸ yašt²⁹ kartan af-ašān artēštārīh druž Ganāk Mēnūk zatan af-ašān vāstryōših³⁰ pīhn sāxtan vāstryōših³¹ zēn awzār sāxtan arāstan artēštārīh dēvīk u druž³² laxvār dāstan) Ātaš³³ i³⁴ Ōhrmazd berə³⁵ Ātaš³⁶ awzūnik artēštār³⁷ Yazat³⁸ pur gadə u Yazat pur bēšazēnūtār (aš³⁹ artēštārīh⁴⁰ druž zatārīh u⁴¹ pur gadə-ih⁴² aš gadəmandīh⁴³ u⁴⁴ bēšazēnūtārīh⁴⁵ mēnūkīh⁴⁶ zatārīh ahoš⁴⁷ gartān min Spēnāk Mēnūk dāmān aīt⁴⁸ Ātaš⁴⁹ i⁵⁰ dārīh⁵¹) Ātaš⁵² i⁵³ Ōhrmazd berə⁵⁴ levatə harvīsp⁵⁵ Ātašān⁵⁶ x^oatārīh⁵⁷*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁵⁸ *Nēryosang*⁵⁹ *Yazat* (*af-aš*⁶⁰ *x^vatā*⁶¹ *nāfih hanā*⁶² *aēγ nāf*
*x^vatāyān*⁶³ *u dēhupātān dūtak*⁶⁴ *āzātkān*⁶⁵ *vazurgān*⁶⁶ *apāč*⁶⁷
*ārāyīšnīh*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōmand tōxmak*⁷¹ *mavan*⁷² *valō*⁷³
*aēγ*⁷⁴ *harvisp dēhupātān andar nāf Nēryosang Yazat aūt u harvisp*
*tōxmak pātaxšān*⁷⁵ *min denō Ātaš*⁷⁶ *Nēryosang Yazat aūt zak rā*
nasīm). pavan šnāyēnītārīh . . . frač āfrīnakānīh. čīgōn Alu
kāmak . . . dānīšnīk yemalclūnam.

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevanda-*
gīreḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ (ayam
Agniḥ Ādaraburjīmahira nāma asya kāryam kṣīvidyā idam
kila tasmin pakṣe kṣīkarmaṇaḥ vyavasāyitarāḥ kṣīkarmajñāna-
tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa
yah samam Gustāspena rājñā prativādam akarot ayam abhūt)
[. . .] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam sama-*
grāiḥ agnībhīḥ rājanābher Nairīosanghasya Iajdasya (asya rāja-
nābhitā ca iyaṁ yat nābhe rājñām deśapatīnām anvayasya ca
prabhutvayatām mahattarāṇām bījam etasmāt). ānandanāya
. . . prakāśanāya. yathā Svāmīnaḥ kāmah. . . vījñāya bravīmi.

6

Persian. *Ātaš Hormazd pus rā Revand Kūh Mazd dādah rā*
Kyān Xoreh Hormazd dādah rā (in Ātaš Āzarburzinmīhr nām
kār in vāstryūšān kār kunandagān burzīgārī dānandagān safīd
jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u
būd) Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur
nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā ātašān

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfi Neryosang Izad rā (pādišah nāfi u in kih andar nāf pādišāhān u dahyupadān u x^oēšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čūn murād Xudāi . . . bah bulandīh marā bagui.

6

Gujarati. *ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro ūpar mavakal che pādsāhā Goštāšp šāte šavāl javāb kīdhā hatā te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdno pedā kīdhelo Revand Pāhād che tehēne (Revand te ek pāhādñū nām che ane e pāhād ūpar Ādarburjīn nāmnā Ātašnū mukām che tethā e pāhād bujarag che) ane Hormajdnū pedā kīdhelū Keānū Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghanī tandaruštīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādsāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādsāho Dašturo Mobedo tathā parejgāro che tevonnā nābh mā che te sāthe e tamām ātašane) khuškāl karvāne vāste . . . maškūr karū. je mīšāle Hormajdnū khāēs . . . e raveše khabar kahūc.*

7

Avesta. *yasnəmča vahmēmča hu.berətīmča ušta.bərətīmča vana.bərətīmča āfrīnāmi tava Ātarš puḍra Ahurahe Mazdā.*

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmānāhu mašyākanam.
ušta buyāt ahmāi naire
yas.ḍwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

7

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
 Worthy of sacrifice mayest thou be, worthy of prayer,
 In the dwellings of men.
 Happiness may there be unto that man
 Who verily shall sacrifice unto Thee,

*aësmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.*

7

Pahlavi. *yazišn*¹ *u*² *nyāyišn*³ (*zōhr*⁴) *u*⁵ *pavan*⁶ *hubarišnūh* *u*⁷ *nēwak*⁸ *barišnūh*⁹ *u* *ayāwār*¹⁰ *barišnūh* (*yātakgōwih*¹¹) *āfrīnam*¹² *ō*¹³ *lak* *Ātaš*¹⁴ *i*¹⁵ *Ōhrmazd berō* (*yazišn āšnāk*¹⁶ *u*¹⁷ *nyāyišn*¹⁸ *ostafrit*¹⁹ *hubarišnūh*²⁰ *hanā*²¹ *mandavam*²² *dātan*²³ *u*²⁴ *nēwak* *barišnūh āpātānūh*²⁵ *u*²⁶ *pānakīh*²⁷ *kartan*²⁸ *u*²⁹ *ayāwār*³⁰ *barišnūh* *pavan*³¹ *hamāk*³² *rās*³³ *ayāwārīh*³⁴ *u*³⁵ *yātakgōwih*³⁶ *kartan*³⁷). *yazišnōmand*³⁸ *havōde*³⁹ *nyāyišnōmand*⁴⁰ *yazišnōmand*⁴¹ *yekvūnāe*⁴² *nyāyišnōmand*⁴³ *hēn mān i*⁴⁴ *anšutān*⁴⁵ (*ēvak*⁴⁶ *pavan stāyišn*⁴⁷ *ēvak*⁴⁸ *pavan*⁴⁹ *āfrīn*). *nēwak*⁵⁰ *yekvūnāt valō*⁵¹ *gabrā*⁵² *mavan*⁵³ *lak*⁵⁴ *bāstān frāč*⁵⁵ *yezbešūnēt*⁵⁶ *ēsm*⁵⁷ *yadō* *Barsm*⁵⁸ *yadō* *bisryā*⁵⁹ *yadō* (*šiv*⁶⁰ *ait*⁶¹ *mavan patvāsak*⁶² *yemalelunēt*⁶³) *hāvan* *yadō*⁶⁴.

7

Sanskrit. *ijisnīmca namaskṛtīm ca uttamām āhutīm ca śubhām āhutīmca sahāyāāhutīm ca āśirvādayāmi tubhyam Agne putra Svāmīno Mahājñānīnaḥ. ijisnimān asi namaskṛtimān. ijisnimān bhava namaskṛtimān nivāseṣu manuṣyāṇām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣtam ārādhayati samūdhasto Baresma-hasto gohasto ghaṇṭāhastah.*

7

Persian. *āfrīn izišn u nyāyišn u veh bū u hū bū u yārī bū āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa ābādānī mardamān). nek bād ān mard kih turā hanūšah bisyār buzurg dārad bah dast īsam u bah dast Barsam u bah dast šivān u bah dast (har) ālāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nīāēs karve karī ane khub lēi jāve (iāne khušboi mukve) karī ane nek lēi jāve (iāne negehebānū karve) karī ane iārī lēi jāve (iāne jādangoi karve karī jādangoi te je koi śavābnū kāmmā kośēsthī vacmā paḍīne pote te kām kare iā harkoi pāše śavābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī āfrīn (iāne tārif) karūc. ke tū ijašne ane nīāēs karvāne lāek che. ane ādmīonā gharne darneān ijašne ane nīāēs karvāne lāek thāo. ane je marad hameše eśamne hāte ane Barśamne hāte ane jivāmnne hāte ane hāūanīmne hāte kārī tūne bujoragṭhī ārādhe te marad nek thāo.*

8

Avesta. *dāityō.aēsmi.buyā. dāityō.baoidi.buyā. dāityō.piḍvi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəḍri.buyā. dahmāyuš.-harəḍri.buyā Ātaš pudra Ahurahe Mazdā.*

8

Pahlavi. *dātihā ēsm¹ yehvūnāe.² dātihā³ bōi⁴ yehvūnāe.⁵ dātihā⁶ pihn⁷ yehvūnāe.⁸ dātihā⁹ pasišn¹⁰ yehvūnāe.¹¹ purnāy¹² sardār yehvūnāe.¹³ dahmān¹⁴ sardār¹⁵ yehvūnāe¹⁶ Ātaš¹⁷ Ōhrmazd berā.*

8

Sanskrit. *sadācāriṇī samidh [samid] bhūyāt (sadācāropārjitā). sadācāri ca gandho bhūyāt. sadācāri ca bhojanam bhūyāt (pūrvadīpayanasanaye kāṣṭham vimucyate tad bhojanam). sadācāriṇi ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kāṣṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works ; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sã puṣṭih). *sampūrṇo nã adhipatir bhūyāt. uttamaśca adhipatir bhūyāt* (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah) *Agneḥ putra Svāmīno Mahājñānīnaḥ.*

8

Persian. *bah nēk rāh īsam bād* (ya'nī bah nēk rā andūxtah). *pa nēk rāh būi bād. bah nēk rāh nūšxūr bād. pa nēk rāh puštī bād* (kih pas az vaqt afrūxtan hīzam nehānd ān puštī). *pur nā sardār bād. veh mard sardār bād* (ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay *Ātaš pus Hormazd.*

8

Gujarati. *ane kāṭhīnū mukvū tune thāo. ane khušboīnū āpvū* (iāne mukvū) *tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭā.*

9

Avesta. *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšavi.buye ahmya nmāne*

Darəγmčīz aiṇi Zrvānəm

uṇa sūrəm Frašō.kərətīm

hada sūrayā vanhuyā Frašō.kərətōi.

9

Pahlavi. *sōčak¹ yehvūnāe² ḥēn denā mān. hamēšak³ sōčak⁴ yehvūnāe⁵ ḥēn denā mān.⁶ rōšn⁷ yehvūnāe⁸ ḥēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

9

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak¹⁰ yehvünāe¹¹ ḥēn denā¹² mān¹³ (aēγ¹⁴ hamāe¹⁵ ētōn yehvünāe)
vad ān¹⁶ zak¹⁷ i¹⁸ Dērang¹⁹ Zamān²⁰ madam²¹ pavan²² zak²³ i²⁴
awzār²⁵ i²⁶ Fraškart kartārīh²⁷ vad²⁸ ān²⁹ Fraškart³⁰ kartārīh
i³¹ šapīr³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān
bhava asmin nivāse (kila sadāiva īdṛṣo bhava). nirmalo bhava
asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṛṣṭam
Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa
uttamena akṣayakareṇa (iti Ijīsnīśastreṇa).*

9

Persian. *tēz bād andar īn xānah. hamīšah tēz bād andar īn
xānah (ya'nī hamīšah ēdūn bāš). rošan bāš andar īn xānah.
afzāyandār bāš andar īn xānah tā Dēr Zamān bar ālat Izišn
bemarg kunandah u bā ālat nek bemarg kunandah (ya'nī ālat
Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bemaṛag karnār
ejmatī hathīār ke te bhalā hathīār śāthe śaravene bemaṛag
karše (iāne) Rastākhej karše tāhālagī balto rehe e gharmā ane
hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-
dhūno karnār thā e gharmā.*

10

Avesta. *dāyā mē Ātarš puḍra Ahurahe Mazdā
āsu x^oādrəm āsu drāitīm
āsu jītim pouru x^oādrəm
pouru drāitīm pouru jītim*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
 Well-being immediately, sustenance immediately;
 Life immediately, well-being in abundance;
 Sustenance in abundance, life in abundance;

mastim spānō xšvīvrēm hizvqm urune uši
xratūm pasčaēta masitəm
mazāntəm apairi.ādrēm.

10

Pahlavi. *yehabūnāe*¹ *ō li Ātaš*² *i*³ *Ōhrmazd*⁴ *ber*⁵ *tēž*⁵ *x^vārīh*⁶ *tēž*⁷ *srāyīšnīh*⁸ *tēž*⁹ *zāyīšnīh*¹⁰ *pur*¹¹ *x^vārīh*¹² *pur*¹³ *srāyīšnīh*¹⁴ *pur*¹⁵ *zāyīšnīh*¹⁶ (*aēγ vad mān ‘apagayehe’*¹⁷ *al*¹⁸ *yehvūnāt amat*¹⁹ *af-amān*²⁰ *tēž*²¹ *yehabūnāe*²² *af-amān*²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frazānakīh*²⁶ (*aēγ vad*²⁷ *frajān i*²⁸ *kār i*²⁹ *dēnāk*³⁰ *xavītūnam*³¹) *awzūnīkīh*³² (*aēγ vad min*³³ *mandavam kabed*³⁴ *mandavam xavītūnam*³⁵) *šēpāk*³⁶ *hizvānīh* (*aēγ vad*³⁷ *mān hizvān*³⁸ *pavan kār i*³⁹ *dēnāk*⁴⁰ *šēpāk*⁴¹ *yehvūnāt*⁴²) *ruvān*⁴³ (*aēγ vad*⁴⁴ *mān ruvān ahrav yehvūnāt*⁴⁵) *uš*⁴⁶ (*aēγ*⁴⁷ *vad*⁴⁸ *mān uš*⁴⁹ *pavan*⁵⁰ *kār*⁵¹ *i*⁵² *dēnāk*⁵³ *frax*⁵⁴ *yehvūnāt pavan gās*⁵⁵ *yehvūnāt*⁵⁶) *xrat*⁵⁷ *āxar* (*yemalelūnam*⁵⁸ *aēγ-am*⁵⁹ *yehabūnāe*⁶⁰) *mas*⁶¹ *u*⁶² *šapīr* (*dō*⁶³ *barā guft šnāsīhā*⁶⁴ *ae*⁶⁵ *mavan-aš*⁶⁶ *bēn lā kart*⁶⁷ *yekavīmūnēt*⁶⁸ *aš bēn kartan*⁶⁹ *lā šāyet. ae*⁷⁰ *den*⁷¹ *āsn*⁷² *xrat pētāk*⁷³ *zak*⁷⁴ *i*⁷⁵ *gōšānsrūt*⁷⁶ *xrat pētāk*⁷⁷ *āsn xrat awzāyīšnīh*⁷⁸ *min*⁷⁹ *gōšānsrūt*⁸⁰ *xrat*⁸¹ *pavan āsn xrat kār*⁸² *šāyet yedrūntan. mas*⁸³ *gōšānsrūt*⁸⁴ *i*⁸⁵ *barā*⁸⁶ *yemalelūnēt*⁸⁷ *mavan*⁸⁸ *ērpatastān lā kart yekavīmūnēt*⁸⁹ *suxn*⁹⁰ *dānākīhā lā xavītūnēt*⁹¹ *yemalelūnēt*⁹² *ait mavam ētōn yemalelūnēt*⁹³ *hādāt*⁹⁴ *mavan-aš*⁹⁵ *bēn lā kart yekavīmūnēt*⁹⁶ *aš bēn lā yehvūnēt.*⁹⁷ *vīr*⁹⁸ *zak*⁹⁹ *yehvūnēt*¹⁰⁰ *mavan pataš mandavam*¹⁰¹ *i*¹⁰² *vabidūnd.*¹⁰³ *uš*¹⁰⁴ *zak*¹⁰⁵ *yehvūnēt*¹⁰⁶ *mavam pataš mandavam*¹⁰⁷ *i*¹⁰⁸ *yaxsenund. xrat*¹⁰⁹ *zak*¹¹⁰ *yehvūnēt*¹¹¹ *mavan pataš mandavam*¹¹² *i*¹¹³ *ō*¹¹⁴ *yāityūnd.*¹¹⁵ *ae*¹¹⁶ *pavan xrat zak*¹¹⁷ *yehvūnēt*¹¹⁸ *mavan*¹¹⁹ *zamānak val kār xavītūnēt burtan. dānāk zak*¹²⁰ *yehvūnēt*¹²¹ *aēγ mandavam*¹²² *pavan mareh kabed*¹²³ *dānad.*¹²⁴ *šnāsīk*¹²⁵ *zak*¹²⁶ *yehvūnēt*¹²⁷ *mavan*¹²⁸ *sūt u zīyān*¹²⁹ *šnāsēt. awzūnīk*¹³⁰ *zak*¹³¹ *yehvūnēt*¹³² *mavan min*¹³³ *kas*¹³⁴ *mandavam*¹³⁵ *kabed mandavam dānad.*¹³⁶ *ae*¹³⁷ *Ātaš*¹³⁸ *i*¹³⁹ *Ōhrmazd ber*¹⁴⁰ *den*¹⁴¹ *nēwākīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt).*

10

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ*
tejasvi śubham tejasvi vartanam tejasvi jīvitam sampūrnam

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kinçit śubham jānāmi) gurutām (yat kinçanāt pracuram kinçit jānāmi) pāṭavinīm jihvām (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatarā bhūyāt) ātmānam (kila me ātmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśālatarā bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthaḥ sā ca yā karṇāsrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakatā. karṇāsrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiḥca sā bhavati yā samayanī kāryam jānāti pracārayitum. jñāni ca sa bhavati yaḥ lābham chedam ca jānāti. gurutaraśca sa bhavati yah kinçanāt pracuram kinçit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd āsūdah xoreh āsudah rūzī āsudah zīstan pur xoreh pur rūzī pur zīstan dūr andēši (ya'nī 'āqibat andēši kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād tēztar bād) ravān (ya'nī ravān man Garošmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī āsnīdah xirad u ān kih gūš šanīdah xirad barāy afzūdan āsnīdah xirad paidā ast u gūš šanīdah xirad b-āsnīdah xirad kār rā ravāj dādan mītavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

10

Gujarati. *ane āp mahne o Ātaš Hormajdnā beṭā tej (iāne śetāb) āsānī ane tej parvoraś ane tej jīvavū ane ghaṇī āsānī tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras̄ ane ghaṇū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijthī ghaṇī cijne jānī śakū) ane mūthū jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭī akal (je gošośarutē kherad gošośarute kherad e je kāne śābhleṭī ane ūštādthī śīkhelī akal e akal āśnīde kherad iāne jātī akal kartā ghaṇī bchetar ane bujarag che śāvāšte ke je koi maktabmā nahī beṭho hoe ane ūštādthī tālīm nahī lidhī hoe tehene dānāinā śakhuno bolvānī tākāt nahī hoe ane āśnīde kherad che te āśnīde kherad tathā āśne kherad e je jātī akal ke je akal māe peṭ jāneāthī inśān ūpar Khodānī tarafthī ūtreche te).

11

Avesta. *nairyam pascaēta ham.varatīm*
𐬀𐬵𐬀𐬯𐬀.𐬵𐬀𐬵𐬀𐬀𐬀 ax^vafuyam
(drišūm asnaṃča xšafnaṃča)
āsitō.gātūm jāyāurūm.
tudrušam āsnaṃ frazantīm
karšō.rāzam vyāxanam

ham.raodam hvāpam āzō.būjim hvōram yā mē frādayāt umānəmča
visəmča zantūmča dahiyūmča daiiḥku.sastīmča.

11

Pahlavi. *zak-č¹ i² gabrān³ hammartāzakih⁴ āxar⁵ patūkih⁶*
(pavan kār i⁷ dēnā⁸) stēnik⁹ zangih¹⁰ (aēγ-am kār min legalā
šapīr tuvānāt¹¹ kartan¹²) ax^vāp¹³ (aēγ¹⁴ vad madam min¹⁵ dēnik
lā¹⁶ xelmūnam¹⁷) srišūtak¹⁸ i¹⁹ yūm u lēlayā (vēš lā xelmūnam²⁰
čigōn²¹ amat hen Dēn guft yekavimūnēt) tēž min gās²² (aēγ vad-am
tēž²³ min Būšāsp²⁴ barā²⁵ tuvānāt²⁶ yehvūnt²⁷) u²⁸ jīgār²⁹ (zak
i³⁰ pavan yadā apāyēt kartan) zak³¹ i³² nām³³ burtār i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

 II
Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tār*³⁵ *āsnūtak*³⁶ *frazand*³⁷ *i*³⁸ *kišvar vīrāe*³⁹ *i*⁴⁰ *hanjamanāk*⁴¹ *ham-rōst*⁴² *lvāpar*⁴³ *i*⁴⁴ *min tangih bōxtār*⁴⁵ (*min*⁴⁶ *Dōžax*⁴⁷) *huvīr*⁴⁸ (*aēy apāyišnīk*⁴⁹ *pur šnāsak*⁵⁰ *pavan*⁵¹ *zak i*⁵² *āxar āxar*⁵³ *apāyet kartan*⁵⁴) *mavan*⁵⁵ *zak*⁵⁶ *li frāxⁿēnāt*⁵⁷ *mān u vis*⁵⁸ *u zand u matā u rōstāk*⁵⁹.

II

Sanskrit. *mānuṣim paścāt samagrām śaktim sudṛḍhajān-ghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmi) anīdratām (pramāṇanīdratām ity arthaḥ) tri-bhāgam dīnānām ca rātrīṇāṃca tejasvitām sthānāt bhujabala-vattām pālakaṃ nisargaguṇam putraṃ dvīpamaṇḍanaṃ samavāyikāṃ sahoditāṃ surakṣakāṃ saṅkaṭāt śuddhidāṃ (Narakāt ity arthaḥ) śucetanaṃ (sānurāgam sābhīlaṣaṃ ity arthaḥ) yo me vīstārayati gr̥haṃca gr̥hatamaṃ ca mahāgr̥haṃ ca grāmaṃ ca deśaṃ ca.*

II

Persian. *mardī u pas az ān hamah tavānāi xūb saxt zānū (ya'nū har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam) bē x'ābī (paymān x'āb īn ma'nī) sīūm (hišak) rūzhā u šabhā tēz gāh bāzūī zūrmand parvarandah āsnīdah farzand zībandah šahr u anjuman dārindah rahānandah (az Dūzax īn ma'nī) nek menišn (rā manīdār īn ma'nī) har kih farāz dehad xānah u maḥallat u šahr deh u rūstā.*

II

Gujarati. *mardī ane kaūat ane pagmā śaktī ane bekhoābī (ehēvī je) rāt ane danno tarījo (hīso sūvū) ane vakhat ūpar śetāb ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je śehernā śamārṇār ane anjumannā bešnār ane khubšurat tathā nek ābrudār ane tangīthī khalāśīnā āpnār ane nek dānā ke (te māhārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

farjand) gharmā tathā moholāmā tathā gāmmā tathā šehermā ane molakmā mahne jāher kare (te mahne āp).

12

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā
yā mē anhaṭ afrasāshā
nūrəmča yavaēča.tāite
Vahištəm Ahūm ašaonəm
raočanšəm vīspō.x^rādrəm*

sazə.buye vanhāuča mižde vanhānča sravahi urunaēča darəye havanše.

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmazd⁴ berō zak⁵ mavan
li havōt⁶ āfrāč⁷ sačišn⁸ kevan-č⁹ u¹⁰ vad ō¹¹ hamāe¹² rawišnīh¹³
Pahlum Ax^vān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ x^rārīh.²⁰
griftār yehvūnānī²¹ (ačγ ān²² nafšō²³ vabidūnānī²⁴) zak i²⁵
šapīr²⁶ mizd (tamō²⁷) u²⁸ zak i²⁹ šapīr husravīh³⁰ (litamō³¹)
zak-č³² rrvān-č³³ i³⁴ dēr huax^rīh³⁵ (vīndagarīh³⁶ pavan³⁷ Čāšōtarg³⁸).*

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ
yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttīm Atahparam
Bhuvanam muktāmanām sadodyotām samastāsubham. yogyo bha-
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dir-
ghāyāḥ susvāmitāyāḥ (prasādāḥ paralokīyāḥ śrutiśca ihalokīyā).*

12

Persian. *badeh marā Ātaš pus Hormazd ān kih marā būd
nā-sazā aknūn u tā hamīšah az hamah Bālā Jāī ašōān hamīšah
rošan hamīšah xūb. sazāvār bāšam veh u vehān sitāyīdan u ravān
rā dēr hū xudāī (ān jahān) u sitāīš (īn jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
 The Best World of the righteous,
 The shining, the all-happy,
 So that it may fulfil my wish
 Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭā je hamešenū ašo lokonū buland Makān tamām rošnī ane āsānī bharelū (iāne buland Behēst) je hamṇā (fakat haeātīmā) anghaṭṭū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek śāhebīne lāek kar.*

13

Avesta. *vīspaēibyō sastīm baraitī
Ātarš Mazdā Ahurahe
yaēibyō aēm ham.pačāite
xšāfnīmča sūirīmča.
vīspaēibyō hača izyeite
hu.bərətīm uštā.bərətīmča
vantā.bərətīmča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan val dšān⁶ pavan⁷ zak⁸ ham pačēnd⁹ šām¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ ḥēn¹⁴ xānak yatībūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸) min harvisp¹⁹ kāmak²⁰ madammūnēt²¹ hubarišnīh²² u²³ nēwak barišnīh u²⁴ ayāwār²⁵ barišnīh (barā²⁶ m d nāmčaštīk²⁷ barā yemalelūnēt vad²⁸ den d²⁹ hubarišnīh³⁰ hanā³¹ mandavam³² dātan³³ u³⁴ nēwak barišnīh³⁵ hanā³⁶ gūmbat³⁷ sāxtan³⁸ u³⁹ ayāwār⁴⁰ barišnīh⁴¹ den d⁴² yātakgōwīh kartan) ae⁴³ Spitāmān⁴⁴ (Zaratišt⁴⁵).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāmināḥ yebhyaḥ ayañ sadā pacati nityapākam utsavapākam ca sarvebhyaśca abhivañchati uttamām ahutiṃ subhām ahutiṃ sahāyāahutiṃ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
 Gives command unto all
 For whom he cooks
 The evening and the morning meal.
 From all he solicits
 A good offering, and a wished-for offering,
 And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīgūyad Ātaš Hormazd urā kih hamīšah mīpasad puxtani u puxtani šādi. az hamah baxāhad hūbūi u nēk būi u būi yārī ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartošt) je koi khušhāli tathā rāmsnīnū khāṇū śavār ane śāhāj pakāvec te śarve koine Hormajdno Ātaš śakhun kehec ane śarve ādmīthī khušboi mukvānī ane pāśbānī karvānī ane jādangoi karvānī khāeś rākhec.*

14

Avesta. *vīspanqm para.čarəntqm
Ātarš zasta ādiḍaya.
čim haxa haše baraiti
fračarədwā armaēšāide.*

Ātarəm spəntəm yazamaide taxməm hantəm raḍaēštārəm.

14

Pahlavi. *ō¹ harvisp² barā³ frač raftārān anšūtāān Ātaš⁵
zak⁶ i⁷ yadā nikīrēt⁸ (aēγ⁹ kolā¹⁰ mavan levīn Ātaš¹¹ min bāhar
i¹² kāmak i nafšā yātūnēt¹³ madam yadā valā Ātaš nikīrēt¹⁴
mavan hubōi yātūnd¹⁵ ayōw¹⁶ lā) aēγ¹⁷ mā¹⁸ hamx^{vāk}¹⁹ ō²⁰
hamx^{vāk}²¹ yedrūnāt²² (dōst²³ ō²⁴ dōst²⁵) frač raftār²⁶ (anšūtā²⁷) ō²⁸
valā²⁹ i³⁰ armēšt³¹ (Ātaš³²). (jīvāk³³ artēštār³⁴ yemalelūnēt³⁵).⁴
Ātaš³⁶ awzūnūk yezbexūnan mavan takīk ait (mavan³⁷) artēštār
(yemalelūnēt³⁸ tan-aš³⁹ armēšt⁴⁰ af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣām pracaratām Agnir hastam ālokayati. kim
mitro mitrāya dadāti pracāravān ajangamāya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

14

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnī najdik jāec (ane te doštne vāste k̄ai c̄j lei jāec ane došt te doštnā hāth ūpar negāhā karec te miśāle) tamām (Ātaśmī) najdik janār (ādmīo) nā hāt ūpar Ātaś negāhā karec. (Ātaś) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaś jon āvar pehelvān che tehne ārādhū.*

15

Avesta. *āaṭ yezi šē aēm baraiti aēsmam vā ašaya b̄rətəm Barəma vā ašaya frastarətəm urvarəm vā Hadānaēpatəm
ā hē paścaēta frīnaiti
Ātarš Mazdā Ahurahe
xšnūtō aṭbištō haγdar̄hum.*

15

Pahlavi. *hat ō valṭ¹ zak² barad³ ēsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-č⁷ i⁸ pavan ahrākīh frāč vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpāk¹³ zak¹⁴ āxar¹⁵ āfrīnēt¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x^vašnūt¹⁹ u²⁰ abīšt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayam dadāti samidham vā puṇyatayā vidadhītām Baresmanīm vā puṇyatayā nibaddhām vanaspatīm vā Uruarāmanāmānam sa tasmāi paścāt āśīrvādayati Agnir Mahājñāninaḥ Svāmīnaḥ santuṣṭaḥ apīditaḥ tṛptaḥ*

15

Persian. *cirā kih har gāh urā in badehad īsam az kirfah yā*

14

Persian. The Fire looks at the hands of all that pass by:—
‘when does the friend that passes by give unto the friend?’
[. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,
To him thereupon, in fulfilment of his wish,
The Fire of Ahura Mazda
Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas āfrīn kunad
Ātaš Hormazd xušnūd šudah u tandurust šudah u sīr šudah.*

15

Gujarati. *agarjo pākīthī (Ātaš) ūpar kāthī mukīne tathā aśoithī
Barsam bādhiṇe ane khusboidār urvar mukīne (Ātašnī āradhnā
kare) to pachī tehenī ūpar Hormajdno Ātaš dovā karec (ke tū)
khusāl ane beājār ane dharāelo (rehejo).*

16

Avesta. *upa θwā haxšōit̄ ḡōuš vqθwa
upa vīranəm pourutās
upa θwā vərəzvat̄ča manō
vərəzvatiča haxšōit̄ anuha
urvāxšanha gaya jīyaēša
tā xšapanō yā jvāhī.
imat̄ Āθrō āfrivanəm
yō ahmāi aēsməm baraiti
hikūš raočas.pairīštq
ašahe bərəza yaozdātq.*

16

Pahlavi. *aēγ¹ madam zak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶
ramak (aēγ-at⁷ yehvūnāt) zak⁸ i⁹ vīrān i¹⁰ pur ravwišnīh¹¹
(gabrān¹² i¹³ gušn¹⁴). madam¹⁵ ō¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax^v (aēγ²² apayist²³ pavan mēnišn
levat̄ zak i²⁴ pavan²⁵ Ax^v rāst yehvūnāt hēn²⁶ mēnišnīh lak ētōn
zak kāmāk haxtāt aēγ pētāk yehvūnāt čīgōn amat kāmāk Ōhrmazd
ait̄). hurvāxman²⁷ ax^v pavan jān²⁸ zīvē²⁹ vad³⁰ zak³¹ lēlayā³²
zīvē³³ pavan³⁴ rāmišn³⁵ zīvē (ae³⁶ adūik[?] ³⁷ zīvē³⁸). den³⁹ zak⁴⁰
i⁴¹ Ātaš⁴² āfrīn⁴³ (bāstān⁴⁴ γal vabidūnyēn⁴⁵) mavan ō⁴⁶ val⁴⁷
yedrunyēn⁴⁸ ēsm⁴⁹ i⁵⁰ hušk i⁵¹ pavan rōšnīh nikīrēt⁵² ahrākīh⁵³*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

'May a flock of cattle attend upon thee,
 A multitude of men upon thee,
 And may an active mind
 And an active spirit attend upon thee,
 Mayest thou live with a joyous life
 The nights that thou livest!—
 This is the Fire's blessing [upon him]
 Who brings to him fuel,
 Dry, exposed to the light,
 Purified in accordance with the ritual of righteousness.

16

Pahlavi. 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

*ārzūk*⁵⁴ *ruvān*⁵⁵ *dūšarm*⁵⁶ *rāe*⁵⁷ *ō*⁵⁸ *kār* *i*⁵⁹ *karpak*⁶⁰ *rāe*⁶¹
*yōždāsr*⁶² (*aēγ*⁶³ *dakyā*⁶⁴).

16

Sanskrit. *utkr̥ṣtas te uttiṣṭhatu gavāṃ saṃcayaḥ utkr̥ṣto vīrā-
 ṇām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhilā-
 ṣaśca manasā abhilāṣaśca uttiṣṭhatu Svāminā (kila manasā tad eva
 cintaya yat Svāminā Guruṇā ādiṣṭam). ānandena Svāmīno jīvena
 jīva tā rātriḥ yāḥ jīvayasi. asmāi Agneḥ āsīrvādaḥ yo asmin
 samidham muñcati śuṣkāṃ raśminirikṣitām puṇyahetutayā
 pavitrām.*

16

Persian. *bisyār turā barxizād ramah gāvān bisyār mardān
 tamām (ya'ni turā bād) buland turā x'āhiš (ya'ni x'āhiš dil
 barxizād az Šahib ya'ni dar menišn ēdūn mēnīd cūn Ahū Dastūr
 farmud). pur rāmišn Xudā bah jān zivīd tā ān šab kih
 x'āhand zīst. urā āfrīn Ātaš har kih urā īsam banehad xušk
 bah rošnī dīdah bah dūstī kirfah pāk.*

16

Gujarati. (*ane*) *bālātar goṣpāndono ṭolo ane bālātar beṭāonā
 farjand tūne jīādā thāo (ane) tāhārī manašnīmā tehevī morād
 jāher thāo ke jehevī morād Hormajdnī che ane te je (ākharṇī)
 rāt lagī tū jīve te Hormajdnī morād ane khuṣī mujab jīvathī jīvto
 reheje ane je koi ke šukī kāṭhī rošnīmā joelī potānā pak buland
 šavābnī ūmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. ‘Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.’ The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. ‘May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.’ Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. ‘(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest’; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ̄ tōi Ātrēm Ahurā aojōnhvantəm Ašā usēmahī
asīštīm ēmavantəm stōi rapante čidrā.avan̄həm
aṭ̄ Mazdā daibišyante zastā.ištāiš dərəštā.aēnan̄həm.*

17

Pahlavi. *ētōn¹ hanā² i³ lak Ātaš⁴ ožōmand⁵ Ōhrmazd aš⁶
pavan valǎ⁷ mavan⁸ ahrākīh x⁹arsandīh⁹ (aēγ-aš¹⁰ x^varsandīh¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavīmūnēt¹⁸ aēγ¹⁹ x⁹arsandīh zak zamān yekvūnēt
amat bēn anšūtā ahrākīh u karpak yekavīmūnēt) i²⁰ tēz i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavīmūnēt ō ayāwārīh aš
pētākēnēt rāmišn²⁵ (ayāwārīh²⁶ hanā²⁷ aēγ mandavam i hu bōi
dātan²⁸ u rošn dāstan u yātagdōwīh kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēšitār³² (mavan Ātaš bēšēt) aš pavan tuvān x^vāhišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēγ³⁶ Ōhrmazd pavan x^vāhišnīh³⁷ nafšā
zak i³⁸ bēšitār i Ātaš³⁹ rā pātfrās⁴⁰ vabidūnyēn).*

17

Sanskrit. *evam te Agniḥ Ahuramajda śaktimān puṇyātmanā
samtoṣī (kila samtoṣī tasmin samaye (kāle) yadā divyādhipatiḥ (?)
tasmāt yena puṇyakāryam kṛtam asti). tejastataro (tejasvattaro)
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam
Ahuramajdah pīḍākarasya hastecchayā vidadhāti nigraham.*

17

Persian. *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēz tar bisyār zūrmand būdah rāmišn
paidā kunad barāy yārī (ya'nī har kih barāy yārī u būistad urā
paidā kunad rāmišn). ēdūn Hormazd sitamgār rā bah x^vāhišn
dast xūd 'a^zāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful
Fire,

Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. e Hormajd tãhãro Ātãś je raveśe bulandino śãheb ane aśo lokothĩ ghaḥo khuśhãl ane ghaṇĩ tej hematno khãvand che ane je koi ehene madad kare tehene rãmaśnĩ jãher kareche (iãne ãpeche) tehej raveśe je ãjarnã denãr (Ātãśne ãjãr diec) tehene ũpar Hormajd potãnĩ khãheśe karĩ kĩno rakhec.

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

COLLATION OF THE PAHLAVI
MANUSCRIPTS

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

1 U₁, D, M₁, _{2, 3} give this paragraph; rest om.; M₂ gives the paragraph in margin. 2 U₁, M₃ om. the gloss. 3 M₁ °šār. 4 U₁ *stāyem u zbāyem* for *stāyišn . . . vabidūnam*; D, M₁, ₂ pref. u. 5 D, M₁ *kunam*. 6 D, M₂, ₃ pref. u. 7 U₁ *hamā dānāk*; D u *vīspākās*; M₁ pref. u; M₂ *vīspākās*; M₃ *harvišp ākās*. 8 U₁, M₃ om. the gloss. 9 D *hamāe*. 10 M₁ °tūnīh. 11 U₁ *kartakgār*; D, M₁, ₂ pref. u. 12 U₁ om. 13 U₁ *xvatā madam hamā xvatāyān* for *madam . . . xvatā*; D om. 14 U₁ om. *k*; D, M₃ *hamāe*. 15 M₃ *xvatādān*. 16 U₁ *šalītā*; D pref. u. 17 U₁ *hamā bār*; D, M₁, ₂ °vist; M₃ *hamā*. 18 U₁, D, M₁ *šalītādān*; M₂ *š a t n a n*. 19 U₁ *pāspān hamā gēhān rāe* for *pāspānīh vabidūntak*; D pref. u; M₁ u *pānākīh*. 20 M₁, ₂ *vabidūndak*. 21 U₁ om. *k* and gives from here to *rōčīk yehabūntak* in margin; M₃ pref. u. 22 D *kartār*; M₁, ₂ *vabidūndak*. 23 U₁, M₂ om. *k*; D, M₃ *hamāe*. 24 U₁ *gabrā*; M₁ *martumān*; M₃ *anšūtādān*. 25 M₃ om. *u tōrā . . . rā*. 26 M₂ *gōrā*. 27 M₁ om. 28 U₁, D, M₂ *vāyīndakān*; M₁ *vayīdikān*. 29 M₃ *hamēšak*. 30 M₁, ₂ *yehabūndak*. 31 U₁ has *u mizd datak* for *tuvān xvatā*; D pref. u; M₃ °ih. 32 M₁ om. the rest of the paragraph. 33 D, om. the Phl. version from here to the end and gives a Pers. rendering instead; M₃ om. 34 M₂ *dārēt*; M₃ om. 35 U₁ has *u kabed tuvān u hamēšak mizd yehabūnēt u mitrbān* with a line drawn through the sentence and gives *valā . . . mitrbān* in the margin; M₃ u. 36 U₁, M₂ *kavih*; M₃ *kavīk*. 37 M₃ om. 38 U₁, M₂ add *ait*; M₃ *hamēšak*. 39 M₃ has *baršāitak* for *xelkūntak . . . ait*. 40 U₁ *bandāgān*. 41 M₃ om. 42 M₂ u *mitrbānīh vabidūntak*; M₃ *mīrbān*. 43 U₁, M₂, ₃ *tuvānā*. 44 M² *fravariš vabidūntak ma[x]lūkāt*; M₃ pref. u. 45 M₂ *ādil*; M₃ u *pātaxsāih lak dāt ait* for *nēwak šalītāih*. 46 M₂ *pātaxsāih*. 47 U₁ gives in Pers. characters *bē zulm bē zawāl*; M₂ has *valā hakarz zuwāl lūit aēγ lā zuwāl ait*; M₃ *zuwāl*. 48 M₃ adds *aēγ a f t u m lā yehamtūnd*. 49 U₁ om. *Ōhrmazd . . . rōšnīh awzūn yehvūnāt*. 50 M₂ *kolā*; M₃ om. *xvatā z gēhān*. 51 M₃ *ān-č gadā* for *awzūnik . . . u rōšnīh*. 52 M₂ gives the sentence thus, *zubzabā amark rāyōmand tēž sūsīā u zak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt*. 53 U₁ om. 54 U₁, M₃ add *gadāōmand*. 55 U₁, M₃ *arvandasp*. 56 U₁ *rā awzūn yehvūnāt* for *ayāwārīh . . . yehamtūnāt*.

I. I

1 Mf₂ om. the paragraph; Mf₃ gives the paragraph in margin; U₂, ₃, K, L₁₂, M₂, Mr₂ pref. *šnāyēnitārīh Ōhrmazd*; U₄, F₂, B pref. *namāz ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmazd*; K *nisadā*; L₁₂ adds *a*; M₃ pref. *ṣavan šēm i dātār Ōhrmazd šapīr i mavan awzāyišn min dātār vēš aēγ-aš dāt šēm dātār Xvaršēt v a š i š n būn*; Mf₃, Mr₂ give the same at end of the paragraph. 2 U₄, K, F₂, B om. 3 U₄, F₂, B *ṣavan levīn nyāyišn dāmān* for *levīn . . . dāmān*. 4 K om. 5 U₁ om *k*; K *valā.sān*. 6 U₄, F₂, B *nyāyišn*; K *nisadā*; M₁ pref. u. 7 Mf₁, U₁, _{2, 3}, D, L₁₂ M₁, _{2, 3}, Mr₂ *valā*; Mf₃ *val*. 8 Mf₁, L₁₂ om; U₄, F₂, B add *mavan*. 9 U₄, F₂, B °spandēt and adds from Ys. 65.11 *zak i mas nēwakīh . . . barā ōwaš kart havāč*. 10 U₁ om; K

vistin; U₄, F₂, B om. rest of the paragraph and have *namāz Xvaršēt arvandasp*. 11 U₂ °*kāmākī*; D, K °*kāmīh*; A, Mr₁ °*kāmī*; M₁ °*kāmākīh*; M₂ *kāmāk*; Mr₂ *kāmāk*. 12 Mf₁, L₁₂ om; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakīh*. 14 Mf₁, s, U₄, F₂, B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₃, D, K, M₁ om *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂, B om; M₁ adds *Yazat*. 24 U₂, s, K, M₂, s, Mr₁, 2 *Xvatāe*. 25 M₁ *aēγ*.

I. 3

1 Mf₃, U₂, s, L₁₂, A, M₂, s, Mr₁, 2, add *i*. 2 U₂, L₁₂, M₂, s, Mr₂ *stiyēm*. 3 Mf₂, U₁, s, F₂, B om. 4 Mf₂, U₄, D, F₂, B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂, B om. 7 Mf₂, U₄, F₂, B om. 8 Mf₁, 2, U₄, F₂, B *barā*; Mf₃, U₁, s, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, s, M₂, Mr₂ °*vīst*; Mf₃, U₃, D, L₁₂, M₃ °*vīst*; K °*vīstīn*. 12 Mf₂, U₁, s, F₂, B, A om. 13 Mf₁, 2, U₄, F₂, B, A om; U₁ *az*. 14 U₃ *hvarēšt*. 15 D *kunam*. 16 Mf₁ om. *ih*. 17 Mf₂, U₄, F₂, B, M₁ om. 18 MSS. have *dušhūxt*; A. om. *x*. 19 Mf₂, U₄, F₂, B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, 2, U₄, F₂, B *ō*. 2 U₄ *amat*. 3 Mf₁, 2, s, F₂, B °*spandēt*; K °*spandānān*; U₁, s, D, L₁₂, M₁, 2, s, Mr₁, 2 om. *ān*. 4 Mf₁, 2, s, U₄, K, F₂, B om; L₁₂ pref. *hanā*; M₁ °*vāt*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂, B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frāz val lakūm rātih vabidūndak aitūm mavan Amāhraspand havāēt* and gives *yazišn u nyāyišn* below *rātih*; M₁ om. 10 U₂, M₂, s, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂, B, M₁ om. 13 Mf₂ adds *i*; Mf₃, U₄, M₁ om. *ik*; D *mēnišnih*. 14 Mf₂, U₄, F₂, B om; M₁ repeats. 15 Mf₁, U₁, s, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, s, Mr₁, 2 add *šēm ruvān bun pavan xvāst i hanā hast*; M₁ *xayā*. 20 Mr₁ om. 21 Mf₂, M₁, *nafšāih*; Mf₃, U₂, K, L₁₂, M₂, s, Mr₁, 2 °*ih*. 22 So Mf₁, 2, s, U₂, D, K, M₁; rest om. 23 U₄, F₃, B, M₁ *nafšāih*; Mf₃, U₁, K, A, M₂, s, Mr₁, 2, °*ih*. 24 U₂, s, F₂, B, M₂, Mr₁, 2 om. 25 Mf₁ *yarsenuntan*. 26 U₁, 2, s, D, K, L₁₂, A, M₁, 2, s, Mr₁, 2 add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₃ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt*; M₁ gives *bāhar i ruvān* for *ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *būn*. 32 Mf₁ *ahrāih*.

I. 5

1 Mf₂ pref. *sē bār*; F₂, B om. *namāz . . . zatārtum*. 2 Mf₂ *zak i*; M₁ *val*. 3 M₁ adds *xvatā*. 4 Mf₁, 2, M₁ om; U₄, F₂, B om. the gloss. 5 Mf₂ om. 6 Mf₁, 2 *valā*; M₁ om. 7 Mf₃, U₁, s, D, K, L₁₂ om. 8 Mf₃, K om. *ān*. 9 Mf₁, 2, K, M₁ pref. *u*; U₃ *saritarān*. 10 U₃ *zatārtartum* but gives the correct form in the margin; D adds *namāz ē ōhrmazd u ōhrmazd guf aēγ nyāyišn li zak*

aīš kart mavan šapīrān rā fravarēt u sarītarān rā barā zanēt aēy tōjišn kunēt.
 11 So Mf_{1, 2}, U_{1, 4}, F₂, B; Mf₃, K *nisadā*; rest *nasīm*. 12 Mf_{1, 2}, U_{1, 3}, M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānih*. 17 U₁, L₁₂ om.
 18 Mf_{1, 2}, 3, 8, D, M₁ *yaxsenunēt*. 19 Mf₂, 3, U_{1, 3}, D, K, L₁₂, A, M₃, Mr₁ om.
 20 Mf_{1, 2} *kolā mā*. 21 Mf_{1, 2}, U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *zak*
 23 U_{1, 3}, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardīzēt*. 26 Mf₂, A *ō*;
 Mf₃, U_{1, 2, 3}, D, K, L₁₂, M_{1, 2, 3}, Mr₂ *valā*; Mr₁ *valā i*. 27 Mf₂, 3, U_{1, 2, 3},
 D, L₁₂, M_{1, 2, 3}, Mr_{1, 2} om. 28 U_{1, 3} °*āt*; D adds *Amahraspandān guft aēy*
nyāyišn lēnā zak aīš kartak mavan patmānih xūrēt u patmānih yaxsenunēt u
kolā-č min patmānih barā parīzēt val šapīrān arzāntkān dāt. 29 So Mf_{1, 2},
 U_{1, 4}, F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasīm*. 30 Mf₃, U₁, D, L₁₂, M₁
 om. 31 Mf₁ °*gōyēt*; Mf₃, K, A, M₁, Mr₁ *frāgōyōt*; U_{1, 3}, D *frāgōyōt i*;
 U₂, L₁₂, M_{2, 3}, Mr₂ *frāgōyōt i*. 32 U₄, F₂, B om. the gloss; D pref. *u*. 33 Mf_{1, 2},
 U_{1, 2}, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāxgōyōt i*; Mf₃, U_{2, 3}, D, K, L₁₂, A,
 M_{1, 2, 3}, Mr_{1, 2} *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om.
 38 M₁ *madam*. 39 Mf₂ *ruān*; K adds *ik*. 40 Mf₁, K, A, Mr₁ om. 41 U₁ *yāitūnēt*;
 D adds in the margin *yāitūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A,
 M_{1, 2}, Mr₁ om; Mf₂ om. *ce . . . naššā xūp dāšt yehvūnēt*. 43 M₁ *mavan-aš*.
 44 U₂, Mr₂ add *i Mitr i*; U₃, L₁₂, M₃ add *i*; A, Mr₁ add *Mitr i*. 45 Mf_{1, 3}, U₂, K,
 M₂, Mr_{1, 2} *i*; A om. 46 A, M₁ om. 47 U_{1, 2, 3}, D, K, L₁₂, M_{1, 2, 3}, Mr₂ om.
 48 Mf₂, U_{1, 3} *hamā*; Mf₃, U₂, K, L₁₂, A, M_{2, 3}, Mr_{1, 2} *hamāe*. 49 K, L₁₂ om.
 50 So Mf_{1, 2}, U₄, F₂, B, M₁; K *nisadā*; rest *nasīm*. 51 Mf₁ *Xvarxšēt*. 52 All
 except Mf_{1, 3}, U_{2, 3}, K, L₁₂, M₃ om. 53 So Mf₁; rest *arvandasp*. 54 Mf_{1, 2},
 U_{1, 3}, L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₁ *Xvarxšēt*. 56 Only in Mf_{1, 3}.
 57 MSS. *arvandasp*; Mf₂ *arvand sūsā*. 58 M₁ *yemalelūnt*. 59 Mf₂ pref. *namāz*
ō valā kart yehvūnēt and has *min valā šapīr mekadruān mavan ranj i pavan*
kār karpak val gerān mekadruñyēn instead of *ō li . . . karpak vabidūntan*;
 U₂ gives *min valā . . . gerān mekadruñyēn* in the text, but *ō li . . . karpak*
vabidūntan in the margin; A gives both renderings; M_{1, 2}, Mr₁ give both
 with *Xvaršēt arvandasp guft* prefixed to *ō li valā . . .*; M₃ adds *nyāyišn*
min valā . . . val gerān mekadruñyēn at the end of the paragraph after *rās i li*
yaxsenunam yātūnam vazlūnam lā pavan ranj yaxsenunam. 60 M₁ om. 61 M₁
val. 62 U_{2, 3}, K, L₁₂, A, M₃, Mr_{1, 2} om. *mavan ranj i*. 63 Mf_{1, 3}, U₁, D add *i*.
 64 All except U_{1, 2}, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*;
 A, Mr₁ °*rūd*. 67 All except Mf₃, D, L₁₂, A, M_{1, 3}, Mr_{1, 2} add *i*. 68 Mf₂ adds
pavan; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č*
 into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om.
 72 Mf₂, U₂, L₁₂, A, M_{2, 3}, Mr_{1, 2} om. 73 Mf₂, K om. 74 Mf₁, U_{1, 3}, K, L₁₂ add *i*.
 75 So Mf_{1, 2}, U_{1, 4}, F₂, B, M₁; K, M₁ *nisadā*; rest *nasīm*. 76 M₁ *valā i*.
 77 Mf₃, U_{1, 2}, K, L₁₂ om; D, A, Mr₁ add *i*. 78 U_{1, 2, 3}, M₁ om. 79 Only Mf₂,
 U₄, D, F₂, B, M_{1, 3} have *mēnūk . . . hučāšmīk*. 80 U₄ *Arkdvisūr*; D, F₂, B
Arkdvisūr; M₃ om. *d*. 81 D, F₂, B *čašmī*; M₁ °*ak*; M₃ °*ih* and adds *mayā*
nsīmih mayā āinmnih mayā amat Ohrmazd yehabūnt. 82 Mf₂ pref.
mayā i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayā*; A, Mr₁ pref. *u*. 83 Mf₂,
 U₁, D, M₁ om. 84 Mf₂ *namāz*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*.
 88 M₂ °*vūnast*. 89 A, Mr₁ om. 90 Mf₂ *harvišpīn*. 91 Mf₂ *dāmān dahišn*; M₁
dāmak. 92 Mf_{1, 2}, M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikīrēt*. 94 Only

in M₂, D, A, M₁, Mr₁. 95 M₂ *hīxr*; M₃ *hīēr* with *hīxr* in the margin; A, M₃, Mr₁ *hiēr*; rest have *hīēr*. 96 M₁ adds *u Atāš*. 97 M₂ *yedrūd*; M₃, U₂, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add *nasīm*. 98 So M₁, 2, U₁, 4, F₂, B, M₁; K *nisadā*; rest *nasīm*. 99 M₂, U₄, F₂, B om. 100 U₂, 3, 4, K, F₂, B, L₁₂, A, M₂, Mr₁, 2 om. 101 So M₁, 2, U₁, 4, F₂, B; K *nisadā*; rest *nasīm*. 102 M₁, U₁, D, A *ō*, M₂, U₄, F₂, B om. 103 M₃, M₂ *Gāyōkmar*; rest *Gāyōmart*. 104 M₂, U₄, F₂, B om. the gloss; U₁, 3, D, K, L₁₂, M₁ om. 105 U₁, 2, A, M₂, 3, Mr₁, 2 om. 106 MSS. *Gāyōmart*. 107 U₂, K, L₁₂, M₂, 3, Mr₂ om. 108 M₁ adds *i*. 109 M₁, U₁, M₁ *lenā*; D *ō lenā*; L₁₂ *mavan*. 110 M₁, 3, U₁, D, M₁ add *kart yehvūnēt*; A, Mr₁ *ān*. 111 M₁ adds *i*; M₃, U₃, K, L₁₂, M₁ *vēh*; U₁, D om. 112 So A, Mr₁; U₃, D, M₁ *°yēn*; rest have *°rund*. 113 M₁ *mavan mekadruñyēn* for *mekadrūn mavan*. 114 M₂ *kaš*. 115 M₁, 3, U₁, 2, 3, L₁₂, M₂, 3, Mr₂ *°tunt*; K *xavātunt i*. 116 A, Mr₁ *mavan*; M₁ om. rest of the paragraph. 117 M₁, U₂, A, M₂, Mr₁, 2, om. 118 M₁, U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 om. 119 M₁ *°dūnēt*. 120 M₁ *brāt*; M₃ *brāt* written under *ax*. 121 M₁, U₃, M₃ om. 122 M₁ *brāt*; M₃ *brāt* written under *ax*. 123 M₁, U₃, M₃ om. 124 So M₁, 2, U₁, 4, F₂, B; K, M₁ *nisadā*; rest *nasīm*. 125 M₂ *i*; U₄, F₂, B om. 126 All except M₁, 2 have *Zartuhašt*; M₂ *Zartuištā*. 127 Only in F₂, B, L₁₂, A. 128 M₃, U₁, K, Mr₂ *Spīt-mān*. 129 Only in U₄, F₂, B. 130 U₁, 3 *ahravān*; L₁₂ om. 131 MSS. *Fravāhr*. 132 Only in D, A, M₁, Mr₁; M₁ om. *u . . . aēγ*; M₂, U₄, F₂, B om. the gloss. 133 U₂ adds *i*; M₂ *Zartuišt*; M₃ *Zartuhašt Spītāmān*; Mr₂ *Zartuhašt i*; rest have *Zartuhašt*. 134 L₁₂ om; M₁ *yemalelūnt*. 135 Only in A, M₁, Mr₁. 136 U₁, M₁ om. 137 M₃ *ō*; U₁, 3, K *ān*; U₂, A, M₂, 3, Mr₁, 2 pref. *ō*; D adds *ō*; M₁ adds *i kart yehvūnēt mavan min li ō*. 138 M₁ adds *i*; M₃, U₁, 3, K, L₁₂ *vēh*; U₂, D, A, M₂, Mr₁, 2 pref. *viš*. 139 So D; M₁ *patīrad*; A *°runēm*; rest *°rūnt*. 140 M₁ *hanā*. 141 M₁, U₁, K om. 142 M₁ adds *i*; U₃, M₁ om; D *vēh*. 143 M₁, M₁ *Mazdīstān*; U₁, K *Mazdastān*; U₃ *Māzdīyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 M₁ *šapīr i*; M₁ *šapīr*. 146 M₁ *yekimūnāt*. 147 M₁ *u zak i*; U₁, 3 add *i*; A *ān*; M₁ pref. *u*. 148 U₃, L₁₂, M₃ add *i*; K adds *pavan*. 149 M₁ adds *āit*. 150 M₁ pref. *mavan*. 151 U₁ *vabidūnēt*. 152 So M₁, 2, U₁, 4, F₂, B, M₁; K *nisadā*; rest *nasīm*. 153 M₂ *val i*. 154 U₄, F₂, B *°vist*. 155 U₄, M₁ om. 156 So in M₂, 3, U₂, D, K, A, M₂, 3, Mr₁, 2; rest om. 157 So M₂; M₁ *gētīk*; rest *gētī*. 158 M₁, 2, U₄, F₂, B om. *č*; K adds *i*. 159 So U₄, F₂, B; M₁ *havād*; M₂ *yehvūnēt havād*; D *yehvūnt*; M₁ *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 M₃, M₃ add *i*. 161 M₃ *°vūnt*. 162 M₂ om. 163 M₂, F₂ B *vaxšānāe*; K *vaxšīn*; L₁₂ om; M₁ *vaxšīnih*. 164 U₁, 2, 3, L₁₂, M₁, 2, 3, Mr₁, 2 add *i*. 165 M₁, U₁, 2, 3, 4, D, M₁, *Xvatā*; L₁₂ *Xvatān*. 166 U₁, 3, L₁₂, M₁ om; D K *aēγ*. 167 M₁ changes *frārōntar* into *frārōn mēnišntar*; M₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 *frārōn mēnišntar* for *frārōntar mēnišn*; M₃, U₁, 3, D, K, L₁₂, M₁ *frārōntar*. 168 M₁, 3, U₁, 2, 3, L₁₂, M₂, 3, Mr₂ *°dūnyēn*; M₂ *dūnd*. 169 M₂, U₁, 2, 3, D, A, M₁, 2, Mr₁, 2 om. 170 M₂ adds *frārōn mēnišntar*; U₁ om. *č*; U₂, 3, L₁₂, M₂, 3, Mr₂ *mavan čē*; U₄, F₂, B *min-č*. 171 M₂, U₁, 3, D, A om. 172 U₂, M₂, Mr₂ *kapak*. 173 U₂, M₂, Mr₂ pref. *yehvūnēt*; L₁₂ *yehvūnēt*; A, Mr₁ pref. *yehvūnt*. 174 M₁ om. *h*; M₂, 3 add *i*. 175 U₁ *ān*; U₄ *zak*; M₁ *val*. 176 U₃ *yehabūnam*. 177 M₁, U₁, 3, D, K, L₁₂, M₁, Mr₂ om. *m*. 178 M₂ *ruān*. 179 D, K, M₁ om. 180 M₂, U₁ om; U₂, A, M₂, 3, Mr₁, 2 *rōšnih zak* for *zak rōšnih*; D adds *i*. 181 M₁, U₁, 3, K, L₁₂; M₁

rōšn. 182 Mf₂, U₁, A, M₁, Mr₂ om. 183 Mf₁, ₃, U₁, ₂, ₃, D, L₁₂, A, M₂, ₃, Mr₁, ₂ *bālist*; K *ō bālist*, M₁ *bālistan*. 184 U₁, ₃, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, ₃ D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtunāt aēy Xvaršēt pāe*. 187 Mf₂ *ruān*. 188 M₁ *ae for pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *Ōhrmazd min lak*; Mr₃ adds *Ōhrmazd*. 191 Mf₂, M₃ give *pavan rasišnīh vartišnīh i Tan Pasīn* instead of *vartišn yehamtūnāt*; U₂, A, M₂, Mr₁, ₂ add *pavan rasišnīh vartišnīh Tan Pasīn*; U₄, F₂, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasīn*; D adds after *šapīrih Tan i Pasīn, min daftar i zakāe: pavan lak Awzūnik Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasīn*. 192 Only M₁ gives *aēy . . . Ristāxīz*. 193 Mf₂, U₄, F₂, B om. *min sarītarīh . . . Tan i Pasīn*; U₂, A, M₂, ₃, Mr₁, ₂ give this sentence after *harā vabidūn*. 194 U₃ *sarītarīh*. 195 M₁ *u*. 196 So Mf₃ U₂, K, M₂, ₃, Mr₁, ₂; rest om. 197 A *pasīn*. 198 Mf₁, ₃, U₁, ₃, K, L₁₂, M₁ om. the rest; U₂, A, M₂, ₃, Mr₁, ₂ *mavan*. 199 U₄, D, F₂ B °*tūnīm*. 200 So Mf₃, U₄, D, F₂, B; U₂, M₂, ₃ *arzanīh*; A, Mr₁, ₂ *harvišp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūnāt min sarītarīh pavan newakīh i Tan Pasīn*. All except Mf₂, U₄, F₂, B, M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz zufr yedrūntan*; U₁, ₃, D further add *u pavan kolā ēvak ašem vohu rōššā frōttar vabidūntan*.

I. 6

1 Mf₁, ₂, ₃, A, M₃, Mr₁ *pref. Xvaršēt amark rāyōmand arvandasp yezbexūnam*. 2 U₁, M₁ om. 3 Mf₁, ₂ *frēhgōyōt*; Mf₃, U₁, ₂, ₃, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₄, F₂, B *frāxvīgōyōt*; D *frāgōyōt*. 4 Mf₁, M₃ *yez bexūnam*; U₄, F₂, B *aīzam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 Mf₂ om. *ō*. 7 So Mf₂, ₃, U₄, F₂, B; rest om. 8 M₁ om. *īk*. 9 So Mf₁, ₂; rest 1000 in numerals; U₄, F₂, B om. *hazār . . . buland*. 10 Mf₂ adds *ih*. 11 Mf₂ D om. *i*. 12 U₁, ₃, L₁₂, M₃ °*tāštēt*. 13 Mf₁, ₂, Mr₁ om; M₁ *u*. 14 Mf₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabad buland*. 16 So Mf₃, U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 17 U₃, M₃ *ākāš*. 18 Only in D; Mf₃, U₁, ₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ have *u*. 19 Only in D; Mf₁, ₂, U₄, F₂, B have *u*. 20 Mf₁, ₂ *dātistān*; Mf₃, K *dēnāk*; U₁, ₃, L₁₂, M₃ *denīh*. 21 Mf₁, ₂, U₄, F₂, B om; M₁ om. *u zyaš bēn xvēškārīh*. 22 L₁₂, M₃ *xvāškārīh*. 23 Mf₁ om. 24 U₁ adds *i*. 25 Mf₂ *advāb*; M₁ *axvīh*. 26 Mf₂, U₄, F₂, B om. the gloss. 27 Mf₃, U₁, ₂, ₃, L₁₂, M₂, ₃, Mr₂ *būšasp*. 28 A om. *ū*. 29 All except Mf₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, ₂ give *ayāwārīh yedrūnišn*. 31 Mf₁, U₄, F₂, B *jīkār*; Mf₂ *jīgār*; U₁, D *jīgar*; U₃ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāzā aēy-aš zurōmand bāzā*.

I. 7

1 A *m* is missing. 2 D, M₁ om. 3 Mf₃ *matān*. 4 Mf₁ *dehupātān* but *ān* scratched out; Mf₃, U₁, ₂, K, A, M₂, Mr₁ add *ān*; U₃, L₁₂, M₃ add *yān*. 5 Mf₁ *yez bexmnam*; Mf₂, U₄, F₂, B *aīzam*. 6 Mf₂ *pavan*; A, M₃ add *i*; M₁ *min*. 7 Mf₂ om; U₂, M₂, Mr₂ in Av. characters. 8 U₂, A, M₂, Mr₁, ₂ *dāt*; M₁ °*būnēt*. 9 A, Mr₁ *havātūm*. 10 Mf₃, U₁ om. *u*. 11 So A, Mr₁; rest *Yazdān*. 12 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, ₃, A, M₃, Mr₁ add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvatā*.

18 U₁, A, M₁, Mr₁ om. 19 U₃, M₂, ₃ rēyōmand; D, K om. ā. 20 U₁, ₃, D, K, A, M₁, ₃, Mr₁ arvandasp; U₂, M₂, Mr₂ arvandast. 21 M₃ yezbexūnam.

I. 8

1 Mf₂ Tištr-č i; U₄, F₂, B Tištr-č. 2 Mf₁ drustih; Mf₂, U₄, F₂, B drusēt; Mf₃, U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ drustih i. 3 Mf₂ čašmih; U₄, F₂, B čišmak. 4 U₁, ₃, ₄, D, F₂, B izam; M₁ izam and adds aēγ Tištr stārak rā. 5 Mf₁, ₃, L₁₂ om. Tištr . . . vārišnik Tištr stār rā izam; Mf₂, U₄, F₂, B pref. Tištr i star i rāyōmand gadāōmand aizam. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. ae . . . vārān. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. vārišnik . . . izam; U₃, M₃ add i; U₄, F₂, B give Tištr ānā for vārišnik Tištr stār; A, Mr₁ om. ik. 10 U₂, D, A, M₂, Mr₁, ₂ stārak; M₁ om. 11 M₃ yezbexūnam. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, ₂ have rāyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U₄, F, B om. the sentence. 13 Mf₁ star i; Mf₂, M₁ om.; Mf₃, U₃, L₁₂ star; M₃ stārak. 14 Mf₁, ₃ add i. 15 M₁ adds rā. 16 Mf₁ °bexamnm; Mf₂, ₃, U₁, ₃, L₁₂ izam. 17 Mf₁, ₃, U₄, K, F₂, B star; Mf₂ kukbā; D, A, M₁, Mr₁, ₂ stārak. 18 Mf₂, U₁, K, A, Mr₁, ₂ om. 19 Mf₂ om. 20 Mf₁ °bexamnam; Mf₂, U₁, A izam. 21 Mf₁, ₂, ₃, M₃ om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U₂, D, A, M₁, Mr₁ stārak for stār i. 23 A gadād; M₁ pref. u; Mr₁, ₂ pref. i. 24 Mf₁ Spēhūr; M₁ Spās. 25 U₄, F, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ °bexamnam; Mf₂, U₁, ₄, K, F₂, B izam; U₃ °bexūn. 28 Mf₂, U₄, F₂, B Zrvān; A, Mr₁ Zamānak; M₂ ā in Av. characters. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ Akanār. 31 Mf₁, M₂ yezbexūnam. 32 Mf₂, U₄, F₂, B Zrvān; A Zamānak; M₃ gives the sentence after Vāt . . . izam. 33 A om. 34 U₃, M₁ dēr. 35 Mf₁, D Xvatā; U₃ Xvadā. 36 Mf₁, M₁, ₃ yezbexūnam. 37 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. u. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, ₂ °dāt; M₁ °dahāk. 41 U₃ repeats Zamān i Dīrang Xvatāe izam; M₃ yezbexūnam. 42 Mf₁ om. z; Mf₂, K rāstak; M₁ razist. 43 U₁, D, M₁ om.; K ā. 44 So Mf₃ D; rest Frazānik. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₃ yezbexūnam. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, ₂, ₃, U₂, K, A, M₃, Mr₁, ₂; rest om. 50 Mf₁, ₃, U₁, ₂, M₂ Mazdastān; Mf₂ Māzdasītān i; U₃, L₁₂, A, M₁, ₃, Mr₁, ₂ Māzdasitān; U₄, F₂, B Mazdasitān; D Māzdayasnān; K Māzdasitān i. 51 Mf₂, U₁, K, A, M₁ izam. 52 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, ₃, K rās. 53 U₁, D, K om. 54 K om. 55 U₂, ₃, M₂, ₃, Mr₂ add i; A, Mr₁ om. ih. 56 M₃ yezbexūn. 57 Only M₁ gives the gloss. 58 M₃ yezbexūn. 59 U₃, M₃ min; K om. the gloss; M₁ aēγ nāyūtāk. 60 U₁ om.; M₁ mavan min. 61 So U₁, ₂, ₃, M₂, ₃, Mr₂; rest om. 62 D bahārik; M₁ bārik. 63 A, Mr₁ om. 64 Mr₂ om. ī. 65 U₃, M₂ ā in Av. character. 66 U₃ rās with ā in Av. character; M₃ rās. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, ₂ Kōh with h in Av. character. 69 M₁ om. 70 M₃ yezbexūnam.

I. 9

1 Mf₂ adds č; U₁, ₃, L₁₂, A, M₃ °vist; D, K °vistin; Mf₃, U₂, M₂, Mr₁, ₂ °vist. 2 Mf₁, ₂, L₁₂, add i. 3 D mēnūk Yazat for Yasat i mēnūk. 4 Mf₂, U₁, ₄, F₂, B, M₁ om. 5 U₁, M₁ izam; U₄, F₂, B aizam. 6 Mf₂ adds č; Mf₃, U₂, M₂, Mr₁, ₂ °vist; U₁, ₃, D, A, M₃ °vist; M₁ pref. u. 7 Mf₂, ₃, U₂, ₃, D, K, L₁₂, M₂, ₃, Mr₁, ₂

add *i*. 8 Mf₃ *gētih Yazat* for *Yazat i gētih*; L₁₂ om. 9 Mf₂, U₂, 4, F₂, B, L₁₂, A, M₁, 2, Mr₁, 2 om. 10 Mf₂, U₄, F₂, B *gētihā*. 11 Mf₂, 3, U₁, 2, M₁ *izam*; U₄, F₂, B *azam*. 12 This gloss is found only in D, M₁, 3; M₁ has *aēγ*. 13 M₁ *gētih Yazat* for *Yazat i gētih*. 14 M₃ om. 15 M₁ pref. *hanā*. 16 MSS. *Ātās*. 17 M₁ om. 18 M₁ om. 19 M₁ om. 20 M₁ om. 21 M₃ *hanā*. 22 D *hamāe*; M₁ *hamak*. 23 M₁ om. 24 D *amat*. 25 M₁ *ānman*. 26 M₁ *xadītūnēt*. 27 M₁ *mēnūk Yazat* for *Yazat i mēnūk*. 28 M₁ *xadītūnēt*. 29 Mf₁, 3, L₁₂ om. from here to the end of the paragraph; Mf₂, U₄, F₂, B give the sentence thus: *zak i nafsā ruvān izam*; U₂, K, A, M₂, Mr₁, 2 pref. *ō*. 30 So in U₃, D, A, M₂, 3, Mr₁; rest om. 31 K *iz*; remainder cut off in binding; M₃ *yezbeṣūnam*. 32 Mf₂, U₄, F₂, B *zak i nafsā Fravāhr izam*; for *Fravāhr i nafsā rā izam*; A, Mr₁ pref. *zak*; M₁ pref. *u*; M₂, Mr₂ pref. *ō*; all except M₁ have *Fravāhr*. 33 U₁, 2, K om. 34 K cut off in binding; M₃ *yezbeṣūnam*. 35 Mf₂, U₄, F₂, B om. the sentence; U₂, A, M₁, 2, Mr₁, 2 give *barā*; rest om. 36 U₁, K add *valā*; U₃, D, M₃ give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; M₁ *li ayāwārīh Ōhrmazd*. 37 K cut off in binding. 38 K, M₃, Mr₁, 2 om. 39 U₁, K om. 40 Mf₂ adds *i*; U₁ *šapirān*. 41 Mf₂, U₄, F₂, B add *i*; K cut off in binding. 42 Mf₂ adds *i*; U₂, Mr₂ pref. *u*. 43 All except Mf₂, M₁ *Fravāhr*; K cut off in binding. 44 M₃ *yezbeṣūnam*. 45 So Mf₂, U₂, 3, 4, D, M₂; rest om. 46 K cut off in binding. 47 A *rāiyōmand*. 48 Mf₂ *arvand-sūsīā*; all except U₂ *arvandasp*; K *arvad* cut off in binding. 49 U₂, M₂, 3, Mr₁, 2 *yezbeṣūnam*; A pref. *rā*.

I. IO

1 Mf₁ *Xvarxšēt*; U₂, M₂, Mr₁, 2 om. the sentence. 2 Only in Mf₃, U₃, L₁₂, M₃.

I. II

1 Mf₁ *Xvarxšēt*; Mf₃, U₂, 3, L₁₂, M₂, 3 add *i*; Mr₂ om. the sentence. 2 Mf₂ adds *ih*; U₁ adds *gadāōmand*; A *rāiyōmand*. 3 So Mf₃, U₂, L₁₂; rest *arvandasp*; A adds *rā*. 4 U₁, 4, F₂, B, M₁ *izam*; A pref. *rā*. 5 K *adīn-aš*. 6 U₁, M₁, *mavan*. 7 Mf₁, U₂, M₂ *Xvarxšēt*; L₁₂ *Xvarēšēt*. 8 Mf₁ om. 9 U₃ *xadūīnak*. 10 So Mf₂, U₄, F₂, B; rest *amat*; M₁ *xadūīnak* in place of the gloss. 11 Mf₂, U₄, F₂, B om. *adīn . . . tāpēt*. 12 M₁ *mavan*. 13 Mf₁ *Xvarxšēt*. 14 K *rōč i*. 15 M₁ *amat lālā yātūnēt*; M₃ pref. *čigōn*. 16 Mf₂ *yekatimund*; U₁ *ōmūnēt*; K *yekavīmtand*. 17 Mf₂ adds *ān*; K adds *u mēnūk*; M₃ pref. *levatā*. 18 K adds *i*. 19 U₄, F₂, B *100 kānak*. 20 U₄, F₂, B, L₁₂, M₁, 3 om. 21 Mf₁ adds *i*; U₄, F₂, B *1000 kānak*. 22 Mf₂, U₄, F₂, B om. 23 Mf₃, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 24 Mf₂, U₄, F₂, B *barā*; only D, M₁, 3 give *ham*; rest om. 25 Mf₃, M₁ *ōyēn*. 26 Mf₂, U₄, F₂, B *hanā*; D, M₁ *zak*; A, Mr₁ *dēnā*. 27 Mf₂, U₄, D, F₂, B, M₁ om. 28 Mf₂, U₂, M₂, Mr₁, 2 add *i*. 29 All except Mf₁, 2, 3, U₄, F₂, B om. 30 Mf₂, U₄, F₂, B *sātūnīnd*; K *rānētēt*. 31 D om. 32 Mf₂ om. 33 Mf₂, Mr₁, 2 add *i*. 34 Mf₃ *ōkūnt*; A *ōkūnēt*. 35 Mf₂ *madā*; U₁ om. 36 Mf₂, U₁, 3, D, K, A, M₁, 3, Mr₁ om. 37 U₂, A, M₂, Mr₁, 2 om. 38 Mf₁ om. *ih*. 39 Mf₁, U₁, 2, D, M₁, 2, Mr₂ om. 40 Mf₁ om. *k*; Mf₃, U₃, L₁₂, M₃ add *i*; Mr₂ *ahrāēt*. 41 Mf₁ om. *ā*. U₁ om. *ē*. 42 Mf₁ om. *ih*; U₃, M₂ *frāēdahišnīh*; U₄, F₂, B *frāēdahišnīh i*. 43 Mf₁ om. 44 Mf₁, U₁, 4, D, F₂, B, M₁, Mr₂ om. 45 Mf₃ om. *rā*; U₁ om. *kīh*; U₃, M₃ add *i*; K om. *k*. 46 M₁ om. the gloss. 47 Mf₂ om. 48 So Mf₃, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂; rest *awzāyēt*; U₄, F₂, B repeat *ṣavan frāēdahišnīh zak i ahrākīh gēhān . . .*

awzāyāt. 49 Mf₁ 2, 3, U₄, F₂, B om. the sentence; D pref. *u*; L₁₂ om. the sentence but has *frādahišnih Xvaršēt amat* added above the line. 50 U₂, M₂, Mr₂ om. *ih*. 51 U₁, 3, M₃ *amat*; U₂, M₂, Mr₂ *amat Xvaršēt* for *Xvaršēt mavan*; M₁ *zak Xvaršēt*; Mr₁ *mavan Xvaršēt*. 52 M₂, Mr₁, 2 add *i*. 53 All except U₂, M₃, Mr₂ have *arvandasp*; D adds *frādahišnih zak ahrākīh gēhān rāe u frādahišnih ahrākīh i tan rāe u frādahišnih i Xvaršēt mavan amark rāyōmand u arvandasp aīt*.

I. 12

1 M₁ om. 2 Mf₁, U₂, K, L₁₂, Mr₂ *Xvarxšēt*; Mf₂ adds *i*; M₂ *Xvarxšast*. 3 U₃ *awzat*; L₁₂, M₃ *awzyet*. 4 Mf₃, U₂, A, M₂, Mr₁, 2 pref. *ae*; U₁, 3, D, K, L₁₂, M₃ *ae*. 5 M₁ °*tünd*. 6 U₁, 3, D, K, L₁₂, M₃ om.; M₁ °*vünd*. 7 U₄, F₂, B, A, Mr₁ add *i*. 8 MSS. give *yōšdasr* throughout the paragraph; K adds *i*. 9 Mf₂ adds *i*. 10 Mf₂ *aš*. 11 Mf₁, 2, U₄, F₂, B, M₁ *lēlayā*. 12 U₄, F₂, B *Šēdān*; M₁ *Šēdā*. 13 Mf₁, 3 om.; M₁ adds *zamīk*. 14 Mf₁, 2, U₄, F₂, B *yedrūnd*; Mf₃ gives *yedrūnd* in the margin. 15 K has *mayā i xānīk pāk yōždāsr i mayā i tačāk yōždāsr i for mayā tačāk . . . xān yōždāsr*. 16 Mf₁, 2, U₁, 2, 4, D, F₂, B, M₁, 2, M₂ om. 17 Mf₁, 3 om. *k*; U₁, 3, D, K, L₁₂ *xānīk*; U₂, M₂, Mr₂ *š* in Av. characters. 18 Mf₁, adds *aēy pāk*; Mf₃ *pāk*; U₁, 3, D, L₁₂ pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf₁, U₄, F₂, B *pavan*; Mf₃ adds *pavan*; U₁, M₁ om. 20 Mf₁, U₄, F₂, B, M₃ om. *ik*; U₁, 3, D, L₁₂ *bilā*; K *tačāk*. 21 Mf₃, U₁, 3, D, L₁₂ pref. *pāk*; U₂, A, M₂, Mr₁, 2 *pāk* and add *mayā i bilā pāk yōždāsr*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōždāsr mayā i xān yōždāsr*; K adds *i*; M₃ adds *aēy bilā*. 22 Mf₁, 2, A *pavan*; Mf₃, U₂, K, M₂, Mr₁, 2 add *pavan*; U₁, 4, F₂, B, L₁₂, M₁ om. 23 Mf₂ *zrayk*; U₁, 3, M₃ add *i*. 24 Mf₁, 2, U₁, 4, F₂, B, L₁₂, M₁ om. 25 Mf₁ *amrēšt*; Mf₃, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 26 M₁ °*vünd*. 27 Mf₁, 2, U₄, F₂, B om. 28 So Mf₁, 2, U₄, D, F₂, B, M₁; rest *ahravān*. 29 All except Mf₁, 2, U₄, F₂, B add *dām*; M₁ adds *dāmān*. 30 Mf₁ om. 31 U₁ *γal*; A, Mr₁ add *i*.

I. 13

1 Mf₂ *madam*. 2 U₁, K *mavan*; M₁ pref. *hat*. 3 Mf₁ *Xvarxšēt*. 4 Mf₂, U₄, F₂, B *lālā lā for lā lālā*. 5 So Mf₁, U₄, F₂, B; Mf₂ *vaxšīnāe*; M₁ *vaxšēt*; rest *vaxšyāe*. 6 M₁ has *aēy lālā lā yātūnd vad zak zamān Šēdān* for *aēy hambun-č. . .* 7 U₄, F₂, B °*būn-ič*. 8 K *dāmān i*. 9 Mf₂ *dērtar*; U₃, L₁₂, M₃ *arīkitar*; U₃, F₂, B *dērtar*. 10 D, A, Mr₁ °*tūnēt*; Mf₁ insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 A, Mr₁ pref. *ae*. 12 U₂, A, L₁₂, M₂, Mr₁ *Šēdā*. 13 Mf₁, 2 °*vist*; U₄, F₂, B add *i*; M₁ adds *dāmān*. 14 Mf₂, U₄, F₂, B *murnčēnēnd*. 15 Mf₂ *hand*. 16 Mf₂, U₄, K, F₂, B, M₁ om. 17 Mf₂, U₄, F₂, B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf₃, U₁, 2, 3, K, L₁₂ M₂, 3, Mr₁, 2 om. 20 M₁ gives *pavan nikās dārišn mekadrunyēn u hat nikās dārišn mekadrunť hač-šān lā tuvān yehvūnt* for *madam dārišnih. . .* 21 Mf₁ om. *ih*. 22 Mf₁ *lā*; U₄, F₂, B om. 23 Mf₂ *m š*. 24 So Mf₁, 2, U₄, F₂, B, A; rest *ēstinišnih*. 25 Mf₁ om. *lā*; Mf₂ om. *č*; A, Mr₁ pref. *u*. 26 So U₄, K, F₂, B; Mf₁ °*rūnīman*; Mf₂ °*rūnd*; Mf₃ °*rūnyēn*; U₁ *mekrūnt*; rest °*rūnt*. 27 Mf₁ U₂, 3, D, L₁₂, M₂, 3, Mr₂ pref. *u*; Mf₂, H om.; Mf₃ *u mavanšān*; U₁ *mavančšān*; D pref. *u* and adds in margin *pāspānih*. 28 So Mf₃, U₄, F₂, B, M₂; Mf₁ °*rūnīman*; U₁, M₃ °*rūnt*; U₂, A, Mr₁, 2 °*rūnd*; U₃, D, L₁₂ °*rūnt* and add

u amat-č-šān mekadrunqnd; K om. 29 Mf₁ pref. *u amat*; Mf₂ adds *i*; K č-šān. 30 Mf₁, 8, U₁, 3, D, K, L₁₂, M₃ *yehvūntan*; U₂ changes *dāštān* into *yehvūntan*; U₄, F₂, B *i štan*; A, M₂, Mr₂ add *yehvūntan*; Mr₁ adds *yehvūnt*. 31 U₄, F₂, B pref. *yehvūnt*; D adds *aēy lā aiš mēnūk Yazat denā axv i astōmand rāe pāspānih tuwān kartan aēy mavan hat zak mēnūk Yazat denā pāspānih dēnā gēhān barā lā mekadrunēt hat-č mekadrunēt hič-šān pāspānih lā tuwān yehvūnt havāe*; K hand.

I. 14

1 Mf₂ *yezbeṣūnēt*; U₄, F₂, B *izd*; M₁ *yezbeṣūnd*. 2 Mf₁ *Xvaršēt*; K pref. *ō*. 3 So Mf₃, U₂, L₁₂, M₂, 3; rest om. 4 So U₄, F₂, B; rest om. 5 Mf₂ *rāyōmand*. 6 All except Mf₃ om. 7 So Mf₃, U₂, K, L₁₂, M₂, Mr₂; rest *arvandasp*; D adds *mavan kolā amat izēt Xvaršēt amark rāyōmand arvandasp rā*; M₁ adds *rā*. 8 Mf₂ om. *ṣavan . . . tamikān*. 9 M₁ *zak laxvār*. 10 U₄, F₂, B om. *iḥ*; M₁ *yaxsenunt*. 11 M₁ om. 12 U₃, L₁₂ pref. *tam*; D om. *ikān*. 13 Mf₂ *laxvār*; M₁ *zak laxvār*. 14 M₁ *yaxsenunt*; Mr₂ om. *t*. 15 So in U₁, 2, D, A, Mr₁; rest om. 16 So F₂, B; Mf₁ *tam tamikān*; U₃, D, L₁₂ *tam tōmakān*; rest *tam tōmikān*. 17 Mf₁, U₂, M₂, Mr₂ add extra *ā*; Mf₂, U₃, 4, F₂, B, L₁₂, M₃ *Šēdān*; D *Šēdān* and adds *min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdān rā. aēy mavan tārikīh pētāh kunēt*. 18 Mf₂ *laxvār*; M₁ *zak laxvār*. 19 M₁ *yaxsenunt*. 20 So in U₁, 2, D, A, M₃; rest om. 21 Mf₂, U₃, 4, F₂, B, M₃ om. 22 D scratches out *starmakān* and gives *hazalān* in the margin. 23 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. *ṣavan . . . ṣarīkān*. 24 M₁ pref. *zak*. 25 M₁ *dāšt*. 26 All except U₂, D, A om. 27 U₁, K om. 28 M₁ *zak laxvār*. 29 M₁ *yaxsenunt*. 30 Mf₁, 2, U₄, F₂, B om. 31 Mf₂, U₁ *sež*. 32 All except Mf₁, 2, 3 om. 33 U₁, 3, D, M₃ *nīhān*; M₁ *nīhān*. 34 M₁ *rawišnīh*. 35 So Mf₂, U₄, F₂, B; rest *aš*; D gives *Kolā amat yezbeṣūnēt Ōhrmazd rā* instead of *af-aš . . . Ōhrmazd*. 36 Mf₂, U₄, F₂, B *išt*; A, M₁, Mr₁ *°beṣūnēt*; Mr₂ *°beṣūnam*. 37 Mf₂, U₄, F₂, B om. 38 So Mf₂, U₄, F₂, B; rest *aš*; Mf₁ *uš* with *u* in Pers. characters; A, Mr₁ pref. *u*. 39 Mf₂, U₄, F₂, B *išt*; Mf₃, U₂, M₂ add *yehvūnēt*; A, Mr₁ *°bahūnēt* and adds *yehvūnēt*; M₁ om.; Mr₂ *°beṣūnam* and adds *yehvūnēt*. 40 U₁ *°spadān*. 41 Mf₁, U₁, M₁ *aš*. 42 Mf₁ om. *b*; Mf₂, U₄, F₂, B *išt*; Mf₃ *hasi*; A, Mr₁ *°beṣūnēt* and add *yehvūnēt*; M₁ om. 43 Mf₁, D, M₁ om. 44 Mf₂ *xvēš*. 45 M₁ *aš*. 46 Mf₁ *°vist*; Mf₂ *°vist*; Mf₃ *°visp*. 47 Mf₁, 2 *min*; D om. 48 Mf₁, 2, U₄, F₂, B om. 49 Mf₁ adds *i*. 50 Mf₁, 2, U₄, F₂, B, M₁ om. 51 Mf₂, U₄, F₂, B add *č*. 52 MSS. *gētīh*; Mf₂, F₂, B *gētīhā*; U₃, 4 om.

I. 15

1 D pref. *kolā aš*. 2 Mf₂ *°beṣūnam*; U₄, F₂, B *izd*; K, M₁ *°beṣūnēt*. 3 Mf₁, U₂, K, L₁₂, M₂ *Xvaršēt*. 4 So in Mf₃, U₃, K, L₁₂, M₂, 3, Mr₂; rest om. 5 All except Mf₃, U₂, M₂ om. 6 Mf₁ om.; Mf₂ adds *gadāōmand*. 7 All except Mf₃, U₄, F₂, B, M₂, Mr₂ om.; U₄, F₂, B add *gadāōmand i*. 8 So Mf₁, 8, L₁₂; rest *arvandasp*. 9 Mf₂ om.; U₄, F₂, B *af-aš*. 10 Mf₂, U₂, A, Mr₁, 2 *°beṣūnam*; U₄, F₂, B *išt*; M₁ *°beṣūnēt*. 11 So Mf₂, 3, K, A, M₂, Mr₁, 2; rest om. 12 So Mf₂, U₄, F₂, B; D *frāgāyōt*; rest *frāgāyōt*. 13 U₂, D, M₁ om. 14 U₄, F₂, B give 1000 in numerals. 15 Mf₂, U₄, D, F₂, B, M₁ om. 16 M₁ adds *i*. 17 Mf₁, 8, U₁, K, L₁₂ om. the sentence; U₂, M₂, Mr₁, 2 pref. *ae*; D gives the sentence

after *guft yekavīmūnēt*; M₁ gives the sentence after *hamāk xadītūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; M₂ om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōtīh*. 19 D *hanā*; M₁ *hanā aīt*. 20 So M₂, U₃, 4, F₂, B, M₃; D, M₁ om.; rest *mavan*. 21 M₂, Mr₁, 2 *ā* in Av. characters. 22 M₂ om. 23 M₁ adds *i*. 24 D *tuvān*; M₂, Mr₂ *ā* in Av. characters. 25 All except D, M₁, 2, 3 om. 26 U₂, Mr₂ *°lūnēt*. 27 So M₂, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₄, F₂, B give 1000 in numerals. 29 M₁ *gōšī*; M₂, M₁ *gōš*. 30 M₂ *inā*; U₁, 3, L₁₂, M₃ *ān*; A, Mr₁ *ae*. 31 M₂ *aēγ-aš i*; U₄, F₂, B *aēγ-aš*; rest *aēγ*. 32 So M₃, U₁; M₂ has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 M₂ pref. *havād levatā i*. 35 U₁, D, A *°mūnēt*. 36 M₂ *valā*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 M₂ one stroke short; U₁ *°tūnēt*. 39 K om. 40 M₂, U₄, F₂, B *zak-č*; M₁ om. *č*. 41 M₁ *°mūnēt*. 42 M₁, 2, U₁, 2, 3, K, L₁₂, M₁, 2, 3, Mr₂ om.; A om. *u . . . vašmamān*. 43 U₁, 3, M₃ *zak-ič*. 44 M₁ *°mūd*. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁ *°mūd*. 48 D om.; K pref. *u*; M₁ *u*. 49 M₁ om. *ih*. 50 M₁, 3, U₃, K, L₁₂, M₃ *ae*; U₁, 2, M₂, Mr₂ *ān*. 51 U₁, D, K, M₁ *aēγ*. 52 M₁ om. 53 K adds *i*. 54 M₂, U₁, D *°mūnēt*; M₃ *°mūnt*. 55 M₂ *val i*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 M₁, M₁ om. *č*; M₂, U₄, F₂, B *zak-č*. 58 A adds *i*; M₁ *°tūnēt*. 59 So M₁, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, Mr₁ *zak-ič*; U₂, 3, K, L₁₂, M₂, 3, Mr₂ add *i*. 61 M₂ om. *xa*; M₁ *°tūd*. 62 Only D, M₁ give this sentence; D adds *Yazat*. 63 M₁ om. 64 M₁ *°tūd*. 65 M₁ om. the rest. 66 M₂ om.; D pref. *u*. 67 M₂, A *°bexūnam*; U₄, F₂, B *išt*; K *izt*. 68 M₂ om. *vazr i*. 69 A, Mr₁ add *i*. 70 So M₁, 3, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂; rest om. 71 M₂, U₄, F₂, B, M₃ *šēdān*; M₂ *šēdāān*. 72 M₁, D, K, A, M₁, Mr₁ om. 73 M₁ gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmīh*. 74 So M₂, U₄, D, F₂, B, A, Mr₁; rest om. 75 So M₂, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 M₂ om. *ae . . . ae aēγ*. 77 U₁, 3, D, L₁₂, M₃ *hunixanīn*; U₄, F₂, B add *š*. 78 U₄, D, F₂, B *hanā*. 79 M₁ gives *jīvāk* below *bāstān*. 80 M₁, 3, U₂, L₁₂, A, M₂, Mr₁, 2 om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M₂ *°lūnt*. 82 M₂ om. *vanāskārān . . . vabidunyen*; U₂, M₂ *vanākārān rā*; L₁₂ *vanākārān* with first *ā* in Av. character; A, Mr₁, 2 *vanāhkkārān rā*; M₃ pref. *u*. 83 U₂, M₂, Mr₂ *ā* in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest *°dūnyēn*. 86 M₂, U₃, 4, D, K, F₂, B om. 87 U₃ *mēnūtkihā*; U₄, F₂, B om. 88 M₂, U₄, F₂, B *val*. 89 M₂, K *izam*; M₁ *°bexūnēt*. 90 So M₂, U₄, F₂, B; M₁ *hamsā* and gives *hamsāk* above the line; M₁ *hamyā*. 91 K adds *i*. 92 M₁ om. 93 M₁ has *aēγ* with *mavan* in red ink written above the line; M₁ *mavan*. 94 M₂, U₄, F₂, B add *aēγ*; U₁ *hast*. 95 U₂, Mr₁, 2 *mavan*; A om. 96 So M₂, U₄, F₂, B; M₁ *hamsān* and gives *hamsāyān* above the line; K adds *i*; M₁ *hamsāyān*. 97 U₂, M₂, Mr₂ add *mavan hamxā rawān*; A, Mr₁ add *mavan hamxā i rawān aīt*. 98 M₂, U₄, F₂, B *ae*. 99 M₁, U₂, L₁₂, M₂ *Xvarxšēt*. 100 M₁. 101 M₂ *rawān*. 102 M₁, 2 *gās-aš*; U₁, 3, D, M₃ *gās-aš*, L₁₂ *gās-as*.

I. 16

1 M₁ om. 2 A, Mr₁ add *i*. 3 M₁, 3 add *i*; M₂ adds *havāitum rāy u gadā*. 4 M₁, U₂, L₁₂, M₂, Mr₂ *Xvarxšēt*; M₁ adds *yezberūnēt*. 5 M₂, A om, *aēγ-am . . . Xvarxšēt*. 6 U₄, F₂, B om. 7 All except M₁, 3, D, om. 8 M₁, 3, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*. 9 M₁ adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā izam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšišnōmand*; A, Mr₁ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₃ adds in the margin: *Yazišn i pavan Dastabar*; K, L₁₂ om.; M₁ *pavan Yazišn for Yazišn pavan*. 15 D om. 16 Mf₁, 2, U₄, F₂, B om.; rest add *i*. 17 Mf₂ adds *iḥā*; U₁, M₃ *Dastūr*; M₁ adds *aēy yezbexūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₄, F₂, B pref. *u*. 19 All except Mf₃, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₃, U₃, M₃ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₃, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, F₂, B add *i*; U₄ *zōr* and adds *i*; L₁₂ om. *zōhr . . . arvandasp*; M₁ *zōr*. 24 Mf₁, 3, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₄, F₂, B om. 26 Mf₂, U₄, F₂, B add *i*. 27 So U₁, 3, M₃; rest *arvandasp*; D adds *rā*; M₁ om. *asp* and adds *rā*. 28 Mf₁ *yezbeḫūnam*; Mf₃, U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 pref. *pavan*. 29 Mf₃ adds *u zōhr u*; U₁ adds *u zōhr*; U₂, K, M₂, Mr₂ add *zōr*; U₃, L₁₂, M₃ add *u zōr*; D adds *u zōhr i*; A, Mr₁ add *zōhr*; M₁ adds *u zōr u*. 30 Mf₂ *gōšt*; U₄, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 3, Mr₂ om. 32 Mf₃, U₃, L₁₂ *Baršm*. 33 Mf₂, U₄, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 3, 4, D, F₂, B, L₁₂, M₁, 3 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₃, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₃ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₄, F₂, B add *i*. 41 So Mf₂, U₄, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₁, M₁ *zōr*; U₄, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *zak-ič*; Mf₂, U₄, F₂, B *zak i*; D *zak-č i*; M₁ om. 45 All except Mf₃, U₁, 3, D, K, L₁₂, M₁, 2, 3 add *i bišāmratik*; M₁ adds *mīlayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hastān*; U₂, M₂ *h č tān*. 48 All except Mf₁, 3, U₁, 3, D, M₁, 3 om. the gloss. 49 Mf₁, 3 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ *°dūnam*; Mf₃ *°dūnā*; M₃ *°dūnd*. 51 Mf₃, U₂, M₂ *ahrāih*; L₁₂ om. *kī*. 52 U₁, 3, D, L₁₂, M₃ add *č*. 53 Mf₁, U₄, F₂, B, L₁₂ repeat *čikāmčae*; Mf₃, U₂, D, K, A, M₂, 3, Mr₁, 2 add *i*. 54 Mf₁, U₁, 3, D, A, M₃ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezbeḫūnam*. 59 U₁, 3, M₃ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 3, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₃, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₃ *hamā*. 66 Only in D, Mr₂. 67 A, M₁, 3, Mr₁ om. the gloss. 68 M₃ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₃ om. 72 So D, M₃; rest om. *ān*. 73 Only in D, M₃. 74 So D, A, Mr₁. 75 D, M₁ *Mazdistān*; A, M₃, Mr₁ *Mazdastān*. 76 A, Mr₁, 2 *aitum*; M₁ *ait*; all except M₁ add *lenā rā*. 77 A, Mr₁, 2 om. *iḥ*. 78 M₃ *ā* in Av. character. 79 D *vīgūmānīh*; A, Mr₁, 2 *bēšakih*; M₁, 3 *avīgūmānīk*. 80 A, Mr₁, 2 om. 81 A, M₁, 3, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrīnīnam*.

I. 17

1 Mf₃, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₄, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₃ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōž yehvūnāt gadā i šapīr Dēn i Mazdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurānī*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurīh*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *zōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₃, D, M₁ om. 7 Mf₂ *nēvam*. 8 Mf₂ om.; M₁, 2

zōr. 9 Mf₃, D pref. *u*. 10 D, M₁ om. 11 Mf₂ *dāhmāmān*; all except U₁, K, M₂ give *dāhmān*. 12 So U₄, F₂, B; D *nikirtak*; M₁ *nikirūt*; rest *nikirūt*. 13 D adds in the margin: *lak rāe yezbexūnam*; K *zōr zōhr*; M₁, 2 *zōr*. 14 U₁, K *hast*; U₄, F₂, B om. the gloss. 15 D om. 16 So U₁, K, M₂; rest *dāhmān*. 17 Mf₃, K have two strokes in place of *ā*. 18 Mf₂ *yekavimūd*; U₁, K pref. *zak*; M₁ °*lūd*; M₂ pref. *zak* and has one stroke less.

I. 19

1 All except D, A, Mr₁ om. the whole paragraph. 2 A, Mr₁ *māh*. 3 A, Mr₁ om. 4 A, Mr₁ give the gloss thus: *pētāiš gētīh dātār ae aēγ yehvunitak*. 5 A, Mr₁ om. 6 A, Mr₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, Mr₁ om. 9 A, Mr₁ om. the gloss. 10 D adds *val*. 11 A, Mr₁ om. 12 A, Mr₁ om. 13 A, Mr₁ add *yaxsenunēt*. 14 D pref. *u*. 15 A, Mr₁ om. 16 D *Mazdīstān*; A, Mr₁ *Mazdastān*. 17 D om. *ih*. 18 A, Mr₁ om. 19 D om. *ih*. 20 A, Mr₁ *vāfrīgānīk*. 21 A, Mr₁ om. 22 A, Mr₁ om. 23 A, Mr₁ om. 24 D om. 25 D *Mazdīstān*; A, Mr₁ *Mazdastān*. 26 A, Mr₁ om. 27 A, Mr₁ om. 28 D *Zartuhšt*; A, Mr₁ *Zartuhštīh*. 29 A, Mr₁ om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. the whole Nyaish.

2. O

1 M₁ om. the paragraph. 2 U₁, A, Mr₁ *Xvatāe*. 3 U₂, M₂, Mr₂ °*ih*. 4 D °*ik*. 5 MSS. give *frāgōyōt*. 6 U₃ om. *r*. 7 Only in D. 8 U₂, D, M₂, 3, Mr₁, 2 add *yām*; U₃, K, A add *denā*.

2. IO

1 U₂, M₂, Mr₂ *mavan*; A adds *i*; M₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 U₁, 2 om. *v*. 4 K om. *ae Rāmišn Xvārūm*. 5 D, K *hanā*. 6 U₁, 2, Mr₁, 2 add *i*. 7 U₁ *amat*; D pref. *ait*. 8 K has *bēn xvarišn anšūtān* for *anšūtā pavan xvarišn*. 9 U₁, 3, M₂, 4 add *i*; U₂, Mr₂ *xvarišn i*; A, Mr₁ *xvarišn*. 10 Only in K, M₁; rest om. 11 D adds *zak Yazat rā xvašnūt vabidūnam*; K adds *zak Yazat rā šnāyēnūtārīh kunam*.

2. II

1 U₂ *mavan*; K adds *Yazat*. 2 U₁ *pērmūn i*; U₂ *perīmūn*; U₃, D, M₃ add *i*; K *perīmun i*; A *perīmūn*; Mr₁ *perīman*. 3 K adds *Yazat rā*. 4 U₁, 3, 4, D, K, A, M₂, 3, Mr₁, 2 *andarg*. 5 A adds *rā*. 6 U₁ *azvar*; U₂, 3, M₂, Mr₂ add *i madam*; D, K add *i aēγ madam*; A, Mr₁ add *i*; M₁ *aṣar*; M₃ *aṣar i*. 7 U₂, M₂, Mr₁, 2 pref. *madam*; D, K, M₁ *azīr*; A pref. *madam i*. 8 U₂ om. 9 A adds *rā*. 10 U₁ om. 11 A adds *rā*. 12 D adds *i*; M₁ *āxar*.

2. 12

1 A *xvatāe*. 2 M₁ *u*. 3 K, A, Mr₁, 2 om. 4 U₁ *hast*. 5 U₁, M₁ om. č. 6 D adds *rā izam*. 7 U₁, K om. *ṣavan zak i*; M₁ *madam*. 8 D, M₁, 3 om. *zak i*. 9 U₁ om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U₁, 2, 3, M₂, Mr₁, 2 add *ān*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M₁ adds *izam*. 5 U₃, M₂ om. *am*; M₁ om. the gloss. 6 K om. 7 Only in K. 8 K *u*. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, 2 Mr₁, 2 *zōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M₁ pref. *u*. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šātīh mānišn* for *mānišnīh u humānišnīh*. 20 U₁ *nēwak šātīh for humānišnīh*; M₁ om. *ih*. 21 U₁ om; M₃ one stroke less. 22 U₁ pref. *ān*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₃, D, M₃ add *ae rāmišnīh u nēwak šātīh ō Ērān matān rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *zak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds *u madad aēy bāhar i ayāwārīh u madad*; Mr₁ om. 5 U₃ *ān-č*; K, A *zak-ič*; M₁ pref. *u*; Mr₁ *zak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandīh u frāxvīh*. 8 K, A, Mr₁ *zak-ič*; M₁ pref. *u*. 9 U₁, A, M₁ om. 10 K has *bāhar i šātīh u rāmišnīh* for *ṣavan rāmišn*; M₁ om. 11 K, A, Mr₁ *zak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i āmurzišn āpātīh* for *ṣavan āmurzišn*; A om. 14 K, A *zak-ič*; M₁ pref. *u*. 15 U₁, A, M₁ om. 16 K gives *bāhar i bēšazēnitārīh tan* for *ṣavan bēšazēnitārīh*. 17 M₁ *bēšazišn*. 18 K, A *zak-ič*; M₁ pref. *u*. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. *u*; K, A *zak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēšīh*; K adds *aēy nēwak andēšīh*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M₁ pref. *u*. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, 3 add *stāyīh*. 29 Mr₁ om. *v*. 30 A om. *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *hēn zak kadbāih*. 32 U₁ *°vistīn*. 33 K *mān axv*. 34 U₁, A, Mr₁ *aītōmand*. 35 MSS. give *frāgōyōt*; K adds *aīt*.

2. 15

1 U₂, 3, D, K, M₂, 3 add *i*. 2 K om. *ōmand* and pref. *u*; M₂ *°ōmdt*. 3 D, K, M₁ pref. *u*. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtūnam* for *ṣavan zōhr*. 6 U₂, A, M₁, 2, Mr₁, 2 *zōr*. 7 M₂, Mr₂ add *i*. 8 K om. 9 U₃ om; K *bāhar i*. 10 K adds *dušmanān vānitār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yazat*; M₁ om. and has *valā izam*. 12 U₁, A, M₁ *nigōhšīšnōmand*; U₂, 3, D, M₂, Mr₁, 2 *nigōkšīšnōmand*; K, M₃ *nigōšīšnōmand*. 13 M₁ *ṣavan Yazīšn* for *Yazišn ṣavan*. 14 Mr₂ om. 15 U₂, A, Mr₁ *Dēn i Dastabar* for *Dastabar Dēn*; M₁ *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā min hizvān Dēn Dastabar nigōšīšn izam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *izam*. 20 K *min*. 21 K adds *i*; A *zōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

1 Mf₈ om. the whole Nyāish.

3. O

1 All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar barā yehamtūnāt*.

3. I

1 U_{1, 2, 3}, D, A, L₁₂, M₂, Mr₂ *nasim*; K, M₃ *nisadā*. 2 Mf₁, U₂ add *i*; Mf₂, M₁ *val*; K adds *val*. 3 Mf₁ om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₃ *Xvatā*; Mr₁ *Xvatāe i*. 4 Mf₂ *nasim*; D, L₁₂, A, M₁, Mr₁ pref. *u*. 5 Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. 6 Mf₁ °*spadān*. 7 Mf₂, U_{1, 3}, D, L₁₂, M₁ *nasim*; U₄, F₂, B *nisakadā*; M₃ *namāz* in Av. characters. 8 Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. 9 Mf₂, U_{3, 4}, K, F₂, B, M₁ om. 10 Mf₂ *gōspanand*. 11 Mf₂ *tōmak*. 12 Mf₁ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. 13 Mf₂ *gōspanand*. 14 Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. 15 Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hanā*. 16 Mf₂ °*aš*. 17 U₁ *Vahman*. 18 All om. except U₂, A, M₂, 3, Mr₁. 19 All om. except U₂, K, A, M₂, 3, Mr₁. 20 Mf₂ *Gōšrun*; L₁₂ *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf₂ *gōspanand*. 22 Mf₂ *tōmak*. 23 Mf₁ *havām*. 24 Mf₂, M₁ om. 25 Mf₁, 2, U₁, D, M₁ om. 26 Mf₁, 2, M₁ om. 27 Mf₁, 2, U₁, 3, D, L₁₂, M₁, 2 om. 28 U₂, A, M₂, Mr₁, 2 *avēnā*. 29 Mf₁, 2, U₁, 2, 3, D, K, L₁₂, A, M₁, 2, 3 om. 30 Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agriftārīh*. 31 Mf₂ *tōxšēt*. 32 Mf₂, U₁, Mr₁ °*mūnnēt*; M₃ °*manēt*. 33 M₁ om. 34 Mf₁ om. *ih*; A, Mr₁ *vēnāih*. 35 Mf₂ om. 36 A °*tāih*. 37 A, M₁, Mr₁ om. 38 Mf₂, M₁ *ṣavan*; U₁, 3, D om. 39 L₁₂ °*urund*; all MSS. with the exception of Mf₂ have *Gōšōrun*. 40 K one stroke less; M₁ °*mūnd*; M₃ °*mūnyēn*. 41 Mf₁ om. *ih*; M₁ *avēnāk*. 42 Mf₁ adds here *ṣavan hamāk gōspanand Māh ṣayak yekavīmūnēt*; D om. *ih*; L₁₂ *agriftārīh*; M₁ *agriftār* and repeats *min Māh* . . . *agriftār*. 43 Mf₁, 2, D, M₁ om. 44 Mf₁ om.; Mf₂, M₁ *hamāk*. 45 M₁ *hanā*. 46 Mf₂ *denā*; U₁, 2, 3, L₁₂, M₁, 2, 2, Mr₂ om.; A, Mr₁ *i*. 47 U₁, L₁₂ om.; U₂, K, A, M₂, 3, Mr₁, 2 *rāyānišn*. 48 Mf₂ om.; M₁ *u*. 49 Mf₂ *gōspanand*. 50 Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. 51 A, M₁ om. 52 Mf₁ *gadm*. 53 Mf₁, 2, U₁, D, K, A, M₁, Mr₁ om. 54 L₁₂ adds *rāyānišn ṣavan gōspanand*. 55 Mf₂, M₃ om. 56 Mf₁, 2, K, M₁ om. 57 Mf₂ °*ṣanantān*. 58 Mf₁, U₁, 3, K, L₁₂ om.; Mf₂, D, M₁ *ṣavan*. 59 Mf₁ repeats *aēγ Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agriftār*; M₁ °*mūnd*; Mr₂ one stroke less. 60 Mf₂ *nasim nikīrišnīh*. 61 Mf₂, U₄, F₂, B inverting the construction give *madam nikīrišnīh nisadā ṣavan madam vēnišnīh*; K *madam*. 62 U₁, 3, A, Mr₁, 2 om. 63 U₂, M₂, Mr₂ *vēnikīrišnīh*. 64 Only in Mf₂, U₄, F₂, B; rest om. 65 D, A, Mr₁ *mavan*. 66 U₁, 3, 4, D, K, L₁₂, A, M₂, 3, Mr₁ °*ēm*. 67 L₁₂ *af*. 68 U₄, F₂, B °*im*. 69 M₂ *ait*. 70 U₄, F₂, B, A, Mr₁ °*im*. 71 Mf₂ *nasim*; U₄, F₂, B *nisakdā*. 72 Mf₂ °*an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, ₃, D, K, M₁ om. 3 A, Mr₁ *tōxm*; M₁ *tōxmīh*. 4 Mf₁ *torāk*; A om. *ā*; M₁ pref. *u*. 5 Only in U₃, K, M₂, ₃, Mr₂. 6 D, A, Mr₁ om. *k*. 7 Only in Mf₁, U₁, D. 8 M₁ *hamāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in U₂, M₂, ₃, Mr₂. 10 U₂, D, M₁, ₃ add *rā*.

3. 4

1 U₁, M₁ *mavan*. 2 Mf₁, U₁, D, M₁ pref. *u*. 3 U₁, M₁ *mavan*. 4 M₁ adds *yūm*. 5 Mf₁, ₂, U₄, F₂, B om.; A *mavan*. 6 M₁ pref. *u* and adds *yūm*. 7 Mf₁, ₂, U₁, ₃, ₄, K, F₂, B, L₁₂, M₃ om.; U₂, A, M₂, Mr₂ *mavan*. 8 M₁ °*šēt*. 9 Mf₂ repeats. 10 U₂ pref. *a*. 11 Mf₁, U₁, ₂, D, A, M₂, Mr₁, ₂ om. 12 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₃, Mr₂ °*rūnyēn*; A, Mr₁ °*rūd*; M₂ °*rūn*. 13 Mf₂, U₄, F₂, B *val* for *u min*; D om. 14 Mf₂ adds *kār karpak mekadrūnēt*. 15 U₂, ₃, D, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 16 K, L₁₂, M₂, ₃, Mr₂ add *i*. 17 All except Mf₂, U₄, D, F₂, B om. from here to *pātdahišn*. 18 Mf₁, D *ō*; Mf₂ om. 19 Mf₁, ₂, D om. 20 Mf₂ om. 21 D pref. *barā*. 22 Mf₂ adds *i*; M₁ gives the rest thus: *min mēnūkān mīzd gētīkān yansegūnd valā mīzd pātdahišn*. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ °*ih*; M₁ gives for *nēwakīh . . . min i vad* as follows, *nēwakīh valā barā gētīkān yehabūnēt*. 26 Mf₂ om. 27 *yūm . . . u min*; M₁ pref. *aēγ*. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ *frāvōnīh*; M₁ *frāxvīh*. 30 So U₄, F₂, B; rest °*yēn*. 31 U₂, ₄, F₂, B, Mr₁, ₂ om.; M₁ *Māh*. 32 M₁ adds *yūm*. 33 D om. *n*; M₁ om. *ih*. 33a So U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 34 U₄ om. *t*. 35 Thus Mf₁, U₄, F₂, B; M₁ °*ūnd*; rest °*yēn*. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awzūn yehvūnd*. 37 Mf₂, M₃ add *i*; D adds *ō*. 38 Mf₁, ₂, U₄, F₂, B om. 39 A *mavan*. 40 Mf₁, ₂, U₄, F₂, B add *yehvūnēt*. 41 Mf₂ om. 42 So Mf₁, M₁, ₃, Mr₁; rest om. 43 U₁, ₃, D, K, L₁₂, A, M₁ om. *ih*. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ °*rūd*; rest °*rūnyēn*. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra *ā*. 48 Mf₁ om; U₂, ₃, K, L₁₂, M₁, ₂, ₃, Mr₂ add *pavan*; A, Mr₁ *pavan*. 49 Mf₁ om. *pāt*. 50 U₁, ₃ om. 51 A adds *i*. 52 Mf₂, U₄, F₂, B *varšīšn*. 53 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 54 Mf₂ *val i*; U₄, F₂, B *valā*. 55 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 56 K *min*; A om. 57 U₁, A, Mr₁ °*rīh*; U₃, L₁₂ °*rī*; K om. *x*. 58 U₁ *havā*. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, ₃, Mr₂ om. *ih*. 61 Mf₁ *apāitaxšā*; Mf₂ *apātārīk*; U₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *apātšā*. 62 A *mavan*. 63 U₂ °*sēt*; A °*šīšn*. 64 Mf₂ *yekavīmūnišn*; U₄, F₂, B *yekavīmūnišnīh*. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ *varšān*; Mf₂, M₁ °*ih*; U₁ pref. *aēγ pavan*; U₂, M₂, Mr₂ *šēdāān*; K, L₁₂, A, Mr₁ *šēdāān*. 67 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 68 U₁, A, Mr₁ °*rīh*; K om. *x*. 69 K *hand*. 70 U₁ om. *ih*. 71 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₁, ₂ °*girtar*; Mf₂, U₄, F₂, B °*gir*; A °*aktar*. 72 K, Mr₂ °*rēng*. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₃, Mr₁ om. 75 U₁ *Satvakēs*; U₂, Mr₂ *Satēš*; D *Satvakeš*; L₁₂, M₃ *Satēs*; A, Mr₁ *Satvakas*. 76 K, M₂, ₃, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after *Haftōrang*. 78 U₁, ₃, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes *mavan* *Māh* and has *š* for *s*. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, ₂, U₄, F₂, B add *zak šapīr sūnīh*. 83 M₃ om. *aš*. 84 K, L₁₂ om. *vičīr pavan Dāmdāt*; A *vičīr i*; M₃ adds *ih*. 85 Mf₁ om. *pavan Dāmdāt*. 86 U₁, M₂ add

pētāk; U₂, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabūnt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, 2, U₃, 4, D, F₂, B, M₁, 3 om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, 4, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yezbeṣūnam*; U₄, F₂, B *īzam*. 6 Mf₂, U₃, K, M₃ add *i*. 7 Mf₁, D *apar*. 8 U₁, 2, L₁₂, A, M₂, 3, Mr₁, 2 *rasišnih*; U₃ *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₃ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, 3, Mr₂ *apar*. 11 U₄, F₂, B *mekadrūnišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₃. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₃, Mr₁, 2. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, 3, 4, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *patirišnih*; Mf₂ *patirišni*. 21 U₁, 2, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om. *ān*. 23 Mf₁, U₂, 4, K, M₂, 3, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, 2, A, M₁ °*nēt*; U₃ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₃ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, 3, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, 3, K, L₁₂ om. 7 U₂ °*ēt*; U₁, 3, D, L₁₂ °*ānd*; A, Mr₁, 2 °*nīnā*; M₃ °*td*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, 3, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 om. 11 Mf₁, 2 *taš*; U₁, M₁ *Visaptas*; U₄, F₂, B °*tēš*; D adds *č*; A *Visaptas* and adds *Māh*; Mr₁ *Visaptas* and adds *Māh*. 12 U₁, 4, D, F₂, B, M₁ om. 13 Mf₁, U₃, D, K add *i*. 14 Mf₁ *yezbeṣūnam*; U₄, F₂, B, M₂, Mr₂ *īzam*. 15 U₁, A *panč*; M₁ pref. *aēγ*. 16 So in U₁, 3, K, L₁₂; rest om. 17 U₂, 4, K, F₂, M₂, 3, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 pref. *u*. 19 U₃, K, L₁₂, M₃ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, 2, U₄, F₂, B *yezbeṣūnam*; M₂, Mr₂ *īzam*. 22 U₁, K *panč*; M₁ pref. *aēγ*. 23 Mf₁, 2, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 *vēh*; U₃, K, L₁₂, M₃ *i vēh*. 26 Mf₁, 2, U₄, F₂, B, M₂, Mr₁, 2 *Višaptaš*; U₃ *Višaptaš*; D pref. *u*; A pref. *u* and *Visaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, 2 add *Māh*. 28 Mf₁, 2, U₄, K, F₂, B add *i*. 29 Mf₁ *yezbeṣūnam*; Mf₂, U₄, F₂, B *aīzam*; M₂, Mr₂ *īzam*. 30 U₁, 2, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *k* and pref. *aēγ*. 31 Mf₁, 2, D, K, L₁₂, M₁ om. 32 Mf₁, 2, U₂, 3, L₁₂, M₂, 3, Mr₂ add *i*; K *sitīkar i*. 33 D *vēh*.

3. 7

1 U₃, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā aēγ*; Mr₁ adds *rā*. 5 M₁ *aēγ bāhar i u*. 6 All except M₃ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, 3, 4, F₂, B, L₁₂, M₂, 3, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, 2, U₄, F₂, B, L₁₂ om. 12 U₃ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, 2, 3, D, K, L₁₂, M₂, 3, Mr₂ om. *ā*; A, Mr₁ *tapišmand*. 16 So M₁, 2, U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 *i*; rest om. 17 Mf₁ °*āk*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₃, Mr₁ *xšatašōmand*; Mf₂, U₄, K, F₂, B, M₁, 2 om *ā*. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. *d*. 29 U₁, 3, D, L₁₂, M₁ pref. *aēγ*; K pref. *i*. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have *u*. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. *u*; U₁, M₂ pref. *ḥēn*; U₃, K, L₁₂, M₃, Mr₁, 2 pref. *i*; M₁ *urvarān*. 35 Mf₁ *det* and in red ink *det y'ani yehabūnēt*; U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; Mf₂, U₄, F₂, B *zarēnōmand*; M₃ om. *d*. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₃, L₁₂ *°dāndih*; U₁ *°dūnyēn*. 40 M₁ *urvar*. 41 Mf₁, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az dīgar ketāb* and adds in Phl. characters *zarēnōmand*; M₁ *u*. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds *u tāzak*. 44 K adds *u vabidūnēt*; M₁ *°sund*. 45 Mf₁, 2, U₄, F₂, B *šapīr*. 46 Mf₂ pref. *i*; U₂, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add *i*. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ *u*. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. *k*. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₃ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 2, Mr₂ om. 3 A adds *i*. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₁, U₃, D, K, L₁₂, M₃, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 All except Mf₁, U₂, D, K, M₃, Mr₂ om. 9 Mf₂, U₄, D, F₂, B add *Yazat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *izam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ *k* for *x*; U₄, F₂, B add *i*; M₁ *Yazišn nigōšišnōmand* for *nigōšišnōmand Yazišn*. 14 Mf₁ adds *i*; U₁, 3, L₁₂ *izam*; D pref. *ḡavan*; K, M₃ *izd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. *i*. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *zōr*. 20 All except Mf₁, U₁, D pref. *u*; U₄, F₂, B pref. *i*. 21 Only in Mf₂, A, L₁₂, M₂, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₃, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add *i*. 26 Mf₂, U₁, A, M₁, Mr₁ *izam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. *k*.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₃, Mr₂ has an extra *i*. 5 U₁ *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf₁ *tan*. 8 M₁ *lāmāk*. 9 M₁ pref. *ḡavan*. 10 M₁, Mr₂ om. 11 Mf₂ *bāt*; K adds *aēγ af-amān yehabūn bisryā u lāmā xvrīšnīh aēγ af-amān xvrīšnīh lāmā levatā bisryā yehvūnāt min xvēškārih li pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aēγ lenā min frazandān frazandān yehvūnd*. 16 K has *u zak frazandān čīgōnān yehabūn amat* for *frazand i*. 17 U₃, D, A, Mr₁ om.; M₁ *u*. 18 Mf₂ *kartan*; all except U₄, F₂, B have *stāyīt*; K adds *u kabed stāyīš vabidūnik*. 19 Mf₂

om. *hanjamanik . . . xavūtūnēt kartan*; U₂ here repeats *aēγ ēšān nēwak xavūtūnēt stāyēt hanjamanik*; D pref. *u*; M₁ om. 20 M₁ om. 21 D, K add *ik*; A, M₂, Mr₁ add *i*. 22 M₁ °tūnd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U₄, F₂, B add *i*; K *dūšmanān*. 26 K *n m i n i tār*; A pref. *u*; M₁ om.; Mr₁ adds *i* and pref. *u*. 27 U₂, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahrav yehvūnēt*; M₁ om. 29 Mf₂, U₁, 2, 3, D, A, M₂, 3, Mr₁, 2 add *ih*; M₁ adds *ih i*. 30 U₁ *dūšmān*; D pref. *ō*. 31 M₁ gives only *aš staūb kartan aēγ anāērān rā* for *amat pavan . . . yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. *b*. 35 D °ēt; A, Mr₁ om. 36 U₁, 3 writes *pavan hakanīn* twice; K has *pavan i hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₃, 4, D, K, F₂, B, M₃ *anāēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hasi*; U₄, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₃ pref. *čand*. 41 Mf₂, U₁, 4, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, 2, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. *ā*. 45 U₁ *aēγ*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēγ min zak ēšān nēwakān valā frazandān rā rāmišnih yehamtūnāt*.

3. II

1 All except U₄, K, F₂, B, A, Mr₁, 2 pref. *u*. 2 U₄, F₂, B, M₁ om. *ih*. 3 U₄, F₂, B pref. *u*; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U₄, F₂, B, M₁ others have °ēt; M₃ *yehamtūnēt*. 6 U₁, K, M₁ om. *č*. 7 U₄, F₂, B °tākīh; K *Yazat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U₄, F₂, B insert *pavan pētākīh . . . sūtīmand* after *ētōn vabidūnyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. *k* and adds *i*. 11 A, M₁, Mr₁, 2 om. 12 D *kāmak*. 13 U₁ adds *sūtīmandīh havāēt min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēγ lakūm* before *sūtīmandīh*; A, Mr₁ om. *i*; M₁ om. 14 A, Mr₁ *mavan*. 15 So U₄, F₂, B; rest °dūnd. 16 U₁, K add *aēγ ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, 3, K, M₁, 3 add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnāt for mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, 4, F₂, B om. *ān gadā . . . Dāitīk*; U₁ *u zak rāe i*; D, M₁ *zak*; K *u zak rāe u*. 21 U₁ *mas* and om. *aēγ . . . Dāitīk*; U₃, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN¹ NYAISH

1Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. the whole Nyایش.

4. O

1 U₂, A, M₂, 3, Mr₁, 2 give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan . . . Yazdān*. 2 U₃ om. 3 U₃ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₂ *Ardvyūsūr*; U₃ *Ardvisūr*; K *Ardvyūsūr*; A, Mr₁ *Ardvyūsūr*. 4 U₂ om. 5 U₁, 2, D om.

6 U₂, A, M₂, Mr₁, ₂ *ahravān*; M₁ *rā*. 7 U₁, ₃, D om. 8 U₁ *hamān*; M₂, Mr₂ *harvišp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēγ*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, ₂, M₂, ₃, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₃, M₁ add *rā*. 5 U₁ om. *yezbeṣūnīh . . . Zaratušt*. 6 U₃ pref. *i*; D pref. *zak*. 7 U₃ *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M₂, ₃ *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zārātušt*. 12 U₁ *yezbeṣūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₃ *Ardvissūr*; D adds *i*; K *Ardvyūisūr*; rest *Arkdvissūr*. 16 U₂, A, M₁ *havād*; U₃ *rā*. 17 U₂, A, M₂, Mr₁, ₂ om. *š*; U₃ pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvvyūisūr bānūk havāt for anastīhš . . . pavan anastīh*. 18 U₃ *denā*; M₁ om. 19 A, Mr₁ om. 20 M₁ om. *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *pavan*; K adds *dakyā*; U₃ adds *aēγ mān i*. 23 U₁ °*pāy*; U₃ adds *i*; Mr₂ °*pāōk*. 24 M₁ °*mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *pavan*. 27 U₁, ₂, ₃, A, M₂, ₃, Mr₁, ₂ pref. *i*. 28 M₃ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, ₃, M₂, ₃, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yaxsenunēt*. 34 Only in M₁. 35 U₃, D *Šēdāā*. 36 U₃, M₁ *Šēdāā*; M₃ *Šēd*. 37 U₂ *Dātāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *čīgōn*. 40 So in M₂, ₃, Mr₁, ₂; rest om. 41 D adds *hēn*; M₁ pref. *hēn*. 42 D, M₁ *axv*. 43 All except D, M₁ om. 44 U₁, ₃ *āūtōmand*; U₂ °*amand*; K adds *aēγ hēn denā gētīh pātaxšā Yazīšn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₃, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *hēn*. 50 D, M₁ *axv*. 51 All except U₁, D, M₁ om. 52 U₁, ₃ *āūtōmand*; U₂ °*amand*; K adds *aēγ pātaxšā hēn denā gētīh nyāyišn kartan*. 53 M₁ om. the gloss. 54 K *yātakīgōwīh*. 55 U₁ °*yēn*; D, K °*dūnt*. 56 U₁, ₃, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₃, D, M₃ pref. *martum*; K *aēγ xayā rā drāzīh xelkūnīyār ahrav for min xvāstak*; M₁ om. *min xvāstak*. 59 A, Mr₁ add *frāxvēnītār ahrav min xvāstak*. 60 U₁, ₃, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, ₃, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēγ ramak anšūtān awzūnik vabidūnik ahrav aēγ gabrāān ahravān zivišn dēr vabidūnik aēγ gabrāān ahravān ramak awzūnik yehabūnik*; M₁ om. 64 U₁, ₂, D, K, A om.; U₃, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrāān ahravān mūlk awzūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnītār xvāstak for xvāstak frāxvēnītār*; U₃, K, M₁, ₂, ₃, Mr₂ pref. *u*; A, Mr₁ om. *xvāstak frāxvēnītār*. 69 M₁ om. *vē*. 70 U₃ *martum*; K *aēγ gabrāān ahravān rā xvāstak awzūnik jār pavan ēvakartakīh for xvāstak huzūštān*; M₁ om. 71 *huzūštān*; U₃ adds *aēγ ramak i gōspandān*; M₁ om. 72 U₁, D, K om.; U₃, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēγ Ardvvyūisūr šatr u matā ahrav rā awzūnik u āpātīh vabidūntīk*. 75 K, M₁ om. 76 U₃ *ēvakartakīh*; K, M₁ om.

4. 3

1 U₁, A, Mr₁, ₂ °*vistīn*; *rest* °*vispīn*. 2 U₁, M₃ *ān*; U₃ pref. *ō*. 3 U₁, M₁, ₃ om.; K adds *ān*. 4 K *šūidr*. 5 MSS. *yōšdāsrīh*; U₂, A, M₁, ₂, Mr₁, ₂ om. *īh*.

6 So U₁, 2, M₁; rest °bünd. 7 U₁, A, Mr₁ *mavan*; K, M₁ om. 8 U₃ *dakyāih*; A, Mr₁ *pāk*. 9 U₃ has *yehabünd* for *u xūp*; M₁ gives *yarsenund* for *u xūp*. 10 Only in U₃. 11 A om. 12 A om. 13 U₁, M₃ add *ae*. 14 U₃, M₂, Mr₂ *rāš*. 15 U₂, D om. 16 A, Mr₁ add *i*. 17 All except D, A, Mr₁ om. 18 U₁ °*visstīn*; rest °*vispīn*. 19 U₃ adds *zamān*. 20 U₁, 3 om. *ih*. 21 M₁ om. 22 M₁ om. 23 U₂, A, M₂, Mr₁, 2 om. *ih*. 24 D °*bünd*. 25 U₁, D, A, M₁ *mavan*. 26 K *ditīkar* for *bār i tanid*. 27 M₁ om. 28 U₂, K, A, M₂, Mr₁ om. 29 U₁, M₁ *valā*. 30 U₁ °*vistīn*; rest °*vispīn*. 31 U₁ adds *ih*. 32 U₂, M₂, Mr₂ om. *xū*. 33 K adds *ṣavan rās valā*. 34 K om. the gloss; M₁ gives the gloss as follows: *aēγ mavan ḥēn zamānak zāyišn frārōn xvārīh yehabūnēt ṣavan rās i valā*. 35 U₁, A *mavan*; U₃ *frazand*. 36 Mr₁ om. *n*. 37 U₂, 3, D, M₂, 3, Mr₂ om. 38 U₁ pref. *ae*. 39 U₃, M₂, 3, Mr₁ om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Arđvyūtsūr*. 42 U₃ *zak i*; D gives it after *harvišp*; A, Mr₁ om. 43 U₁, 3, D, K, M₃ °*vispīn*; U₂, A, M₂, Mr₁, 2 °*vistīn*. 44 U₂, D, M₁, Mr₁ om. 45 M₁ pref. *rās i*. 46 U₃ *u*. 47 M₁ adds *aēγ xelkūnd*. 48 Only K gives this gloss.

4. 4

1 U₂, Mr₂ *maš*; U₃ *mastar*; K om. 2 U₁ *u*; A om. 3 U₁, A, M₃, Mr₁ *Arkđvisūr*; U₂, M₂, Mr₂ *Artđvisūr*; U₃ *Arđvyūsūr*; K *Arđvyūtsūr*. 4 U₁, D, K, M₁ om.; U₃ *mavan*. 5 U₃ adds *frāč raftār*; M₁ om. 6 U₃ om. *š*. 7 K adds *i*. 8 D pref. *ṣavan*; K *arīk*. 9 D adds *i*. 10 So U₃; rest °*lūnēt*; D, K, M₁ *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Arđvyūsūr*. 13 M₁ *mavan zakāe* for *aēγ-aš . . . harvišp*. 14 U₃ *ān*; D adds *i*. 15 U₁, 3, M₁ *havād*. 16 U₂, D, Mr₂ *maših*; U₃ *mastarīh*. 17 U₁ adds *harvišp*. 18 U₁ om.; K °*vispīn*. 19 M₁ *madam denā*. 20 M₁ *min*. 21 A *tačēt*. 22 U₂, D, A *havād*; U₃ *havā*; M₁ *ait*. 23 So D; K *Arđvyūsūr*; rest *Arkđvisūr*; M₁ gives *min zak mayā Arđvisūr mayā ait* instead of *Arđvisūr . . . amāvandih frāč tačēt*. 24 K *zakāe*. 25 U₂, D, K, A, Mr₁ add *i*. 26 U₂, 3, M₂, 3, Mr₁, 2 om. 27 U₂, 3, A, M₂, 3, Mr₁, 2 om. 28 U₃ *aēγ*; A, Mr₁, 2 om. 29 U₃, D *Arang*. 30 U₁ *min*. 31 So D; U₃ *Arkđvisūr*; K *Arđvyūsūr*; rest *Arkđvisūr*. 32 U₃ *jīvāk lūt aēγ Arkđvisūr yūt yekavīmūnēt* instead of *u Arđvisūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Arđvyūsūr*; M₃ *Arđvisūr*; rest *Arkđvisūr*. 34 M₃ om. 35 A adds *rōšn*. 36 All except U₁, 3 om. *ih*; U₃ adds *i banafšā*. 37 K adds *aēγ min denā Arđvyūsūr kabed zūhrōmand u drāz u frāxv u mas u mas rūt tačāk ait u Arđvyūsūr min amāvandih nafšā kabed arīk tačetak ait*. 38 U₃ pref. *kōf*. 39 U₃ *šēm*. 40 U₃ adds *ait*; M₁ *bēn*. 41 U₁ *ān*; M₁ om. 42 U₁, D, K, M₁, 2 om. 43 D, M₁ om. 44 K adds *aēγ min Hukar i šēm i kōf lālā hast min zak kōf frōt optad madam zray i Fraxvkart aēγ šēm i damdamyā ait*; M₁ om. *x* and adds *ṣavan amāvand frāč tačēnd*.

4. 5

1 U₃ adds *aēγ barā ṣayvandet*. 2 M₁ om. 3 D, K, M₁ om. 4 M₁ om. *x*. 5 U₃ *tačēt*. 6 U₁, 3 *zak i*. 7 MSS. °*vispīn*. 8 U₃ om. 9 U₁ adds *i*; M₁ *mayānak zray*. 10 U₂, Mr₂ *āzēēt*. 11 U₁ om. the gloss. 12 K *vazlūnēt*; M₁ *sātūnēt*. 13 U₁ *amat ān*; U₂, 3, A, M₃ add *ān*; M₁ gives *mavan zak Arđvisūr anast madam zakāe mayā frāč tačēt mavan zak Arđvisūr madam zak mayā*

frāc rečēt ēvakartakih instead of *mavan* ō . . . *Arđvīsūr anast*. 14 U₁ *zak*; U₂, A om.; D, K *zak i*. 15 U₃ om. 16 U₃ *rečēt*. 17 U₁ *amat*. 18 U₁ *zak i ān*. 19 D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 20 K adds *aēγ denā min madam jivāk mayā zakāe raft yekavīmūnēt zak andak yekavīmūnēt min zak mayā denā Arđvyūsūr amar mas aīt u vazurg*. 21 U₃, M₁ pref. *u*. 22 U₁ *āpxāh*; U₃ *āpxāyih*; A, Mr₁ *āpxāhāk*; M₁ *mayāhā*. 23 U₁, 2 *ān*; D, K add *i*. 24 U₃ *m d n n d*; D om. 25 M₃ *xānak*. 26 U₁ *āpxāe*; U₃ *āpxāyih*; M₁ *mayāhā*. 27 D adds *i*. 28 A, Mr₁ om. *š*. 29 U₃ om. 30 So M₁; D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 31 U₂, M₂, Mr₂ *hast*. 32 M₃ om. *mavan* . . . *yemalelūnēt*. 33 D adds *i*; K, M₁ om. 34 U₃, K, A, Mr₁ add *i*. 35 D, K, M₁ add *barā sātūnd bēn zray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Arđvyūsūr*. 38 M₁, 3, Mr₁ *katārčā*. 39 M₁, 3 *mavan*. 40 M₁ adds *ēvak var u*. 41 U₂, M₁, 2, 3, Mr₂ *katārčā*. 42 K om.; M₁ *katārčā*. 43 U₁ *āpxāhan*; U₃, D, K, M₃ *āpxāhān*; M₁ *mayāhā*. 44 U₁ om.; M₁ gives *ēvak mayā čīgōn i mas aīt mavan huasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a a d n bārth bēn min barā sātūnd mavan asp barā sātūnd aēγ barā tag min kōstak kolā hamāe kōstak barā tag u a r k p ō g v i lā yehamtūnd aēγ kanārak yehamtūnd*; instead of *aēγ dōi . . . min kōstak*. 45 So U₃, D, K, M₃; rest om. 46 A, Mr₁ om. 47 U₁, 3 *amat*; M₃ *madam*. 48 U₁, 3 *ān*; K om.; M₃ adds *i*. 49 U₃ adds *i*. 50 U₂, A, M₂, Mr₁, 2 *yedrūnišn*. 51 K adds *zak*. 52 So U₃, D, A, Mr₁; rest *kōstī*. 53 U₂, M₂, Mr₂ *hast*; U₃ om. 54 U₁, 3 *hamā*; rest *hamāe*. 55 So U₃, D, A, Mr₁; rest *kōst*. 56 U₃ adds *aēγ barā dōi harkiz ō dōi lā yehamtūnd aēγ kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēž raftār sūsyā u a v a r yehvūntāk min ēvak kōstak ayōw čahār kōstak barā rehatūnānd zak a v a r vad 40 yūm xūp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd*.

4. 6

1 U₁ *zak*; M₁ gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvišp haft kišvar zamīk*. 2 U₃ *mayā*. 3 U₃, D, K *āpxāyih*; A *āpxāhākān*; M₃ *āpxāih*; Mr₁ *āpxāhakān*. 4 U₃ *ā* in Av. character; A, Mr₁, 2 om. 5 M₃ *ōtūnd*. 6 U₁, M₁ om. *aēγ tarīh*. 7 K *valā*. 8 U₁ *ōvist*. 9 U₁ adds *mavan* 7; U₃ adds *zamīk*; K adds *aēγ zak li ēvak mayā pavan āpxāak yehamtūnēt bahār i xavīt andar haft kišvar zamīk*. 10 U₁ om.; M₁ gives the sentence as follows: *zak min mayāān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēγ yehamtūnēt*. 11 K om. 12 U₃ *āpān*; Mr₁, 2 *m a a n ā n*. 13 U₂, M₂, Mr₁, 2 om. 14 U₃ *xāhīh*. 15 A, Mr₁ *mavan*. 16 U₂, A, Mr₁, 2 *ādotum*. 17 M₂ om. 18 U₁, K, M₂, 3, Mr₁, 2 *hāmīn*. 19 U₂, M₂, Mr₁, 2 *zamīstān*; K adds *aēγ tar a k andar hāmīn u zamastān yehamtūnēt*. 20 U₁ *zak zak i*; U₃ *zak i*. 21 U₁, 3, M₃ pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; M₁ *mayāān*. 22 MSS. *yōšdāsrīnēt*. 23 U₃ adds *ih*; A, Mr₁ *pāk*. 24 M₁ *ōnūnd*. 25 U₁ repeats *zak*; M₁ om. 26 A, M₁, Mr₁ om. 27 M₁ *šusr i gušnān* for *gušnān šusr*. 28 U₃ adds *rā*. 29 U₁ *zak zak i*; M₁ *u*; Mr₁ *u ān*. 30 A adds *i*. 31 U₃ adds *rā*. 32 U₁ repeats *zak*; U₃ *ān*; K *gušn*; M₁ om. 33 U₂, A, M₂, 3, Mr₁, 2 add *ō*; U₃ om.; M₁ *u*. 34 A adds *i*. 35 U₃, M₁ add *rā*; K adds *aēγ zak li mayā dakyā vabidūnd aēγ anast yarsenunēt šusr i gušn martumān u gawr nišāān pēm nišāān rā*.

4. 7

1 U₃, D, K, M₃ pref. *mavan*; A pref. *ān mavan*. 2 U₁ *barā jivāk i for ān li*; K *zak*; A, Mr₁, 2 om.; M₁ *denā*. 3 U₁ om. 4 U₁ om. 5 U₁, A, Mr₁, 2 om. *tar*; K pref. *madam*; M₁ pref. *min*. 6 U₁ om. 7 U₁, M₁ om. 8 U₁ *burdaham* in Pers. characters; M₁ *yāitūnam*. 9 From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₃ gives the sentence as follows: *zak Ardvīsūr buland xānak frāxvētār vis frāxvētār zand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U₁, 3, K, M₁; rest om. 12 U₁ *ān*. 13 U₁, D, K, M₁ om. 14 U₂, K *viš*. 15 D adds *i*. 16 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 17 All except U₁, D, A, Mr₁ om. 18 U₁, A, M₂, 3, Mr₁, 2 om.; K *u*. 19 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 20 All except A, Mr₁ om.

4. 8

1 U₁ pref. *mavan min zak*; D pref. *mavan*; K pref. *zak*; M₂ *stāyišn*. 2 U₃ *zak i*. 3 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēγ pātaxšā kartan stāyiš Ardvīsūr havād*. 4 U₃, K, M₁ pref. *u*. 5 U₃ *zak i*. 6 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U₃, K, M₁ om. 8 U₂ *Ahunār*; U₃ pref. *min*. 9 U₃ *stūdan* for *sraṇōmand*. 10 K adds *aēγ min Ahunvar āškārak guftan stāyiš kartan pātaxšā aīt*. 11 U₃ *zak i*. 12 So K, M₁; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M₁. 14 U₃ pref. *min buland*. 15 U₁, 3 om. 16 U₃ *hugōwišn*. 17 U₃ om.; A, Mr₁ *āwāyišn*. 18 U₃ *aīt*; K adds *aēγ milayā ahravīh guftan āwāyišnōmand*. 19 U₃ om. 20 U₃ *u*. 21 U₁, 2, M₂, 3, Mr₁, 2 *Arkdvisūr*; U₃ om.; D *Arkdvisūr*. 22 Only in K, M₁. 23 K, A, Mr₁ om.; M₁ *šapīr*. 24 So K, A, M₁; U₃ om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M₁ om. 26 MSS. have *yōšdās*; M₃ adds *vabidūnd havād ān li Arkdvisūr*. 27 U₁, D, K, A, M₁, 3 *barā*; U₃ gives the following for *bun sraṇ . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūnd valā rā levatā gōwišn Gāsān barā yemalelūnēt*. 28 U₂, Mr₂ *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezbexūnd*. 32 A om.; Mr₁, 2 *ān*. 33 M₁ *mavan*. 34 U₂, M₂, Mr₁, 2 *Gāsišn*. 35 U₁ adds *i*. 36 U₂ om. *ō*; U₃ adds *i*. 37 U₃ om. 38 U₁, 3, D, M₁ om. 39 U₃ *kartak hast*. 40 U₃ *ōtūnd*. 41 U₃ gives the sentence as follows: *barā yehabūnd li Arkdvisūr kāmak karjdā rā*. 42 U₂, A, M₁, 2, Mr₁, 2 *ōbūnt*. 43 K, M₁ om. 44 U₁, 2, A, M₂, 3, Mr₁, 2 *Arkdvisūr*; D *Arkdvisūr*; M₁ om. 45 K om. 46 K *rahmā*; M₁ om. 47 K pref. *u*; M₁ om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *iḥ*; M₁ om.

4. 9

1 U₂, M₁, Mr₁ om. 2 U₂, D om. 3 M₁ adds *i*. 4 U₃ om. 5 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 5a U₃ *valā rā izam* for *aēγ-am . . . ayāwār*. 6 So U₃, K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 Only in K, M₁. 8 U₁, M₁, 3 om.; U₂ *valā*; A *valā i*; M₂ adds *valā*. 9 MSS. *nigōhšīšn*; K om. *gō*. 10 U₃ pref. *bēn*. 11 U₃ *min*. 12 U₂, 3, A, M₂, 3, Mr₁, 2 add *i*. 13 U₃ om.; K *zak*. 14 U₃ *barā zak i*; M₁ *zak*. 15 U₃ om.; A, Mr₁ *kartak*. 16 U₃, M₁ om. 17 U₃ *dar*. 18 U₁ om. 19 U₃ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 M_1 *pavanat*. 21 Only in U_3 . 22 U_3 *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnih*; A one stroke less. 24 U_1 om. the remaining sentence; K, M_1 *Arkdvisūr*; D *Arkdvīsūr*; rest *Arkdvīsūr*. 25 U_3 adds *ahrav*. 26 U_3 *barā*. 27 U_2 , U_3 , A, M_2 , Mr_1 , Mr_2 *zōr*. 28 So K, M_1 ; D *Arkdvīsūr*; rest *Arkdvīsūr*. 29 U_3 adds *ahrav*. 30 U_3 *ahrākīh rat*. 31 U_2 om.; A, Mr_1 *izam*.

5. ATASH¹ NYAISH

1 Mf_3 , U_4 , F_2 , B om. the whole Ny.

5. O

1 All except U_1 , U_3 , D, K om. the paragraph. 2 U_3 om. *Ōhrmazd . . . rōšnīh*. 3 U_1 om. one stroke; K pref. *i*. 4 U_1 *gurz gadā awzāyāt* for *buzurgīh u rōšnīh*. 5 U_1 *Ātrš*; D, K *Ātahš*. 6 U_3 *Varāhrām*. 7 U_1 *farā* for *vazurg . . . yehvūnāt*; U_3 *buzurg*. 8 U_3 adds *īk*.

5. I

1 Mf_2 , M_1 give the first three paragraphs at the end of the Nyaish; L_{12} om. paragraphs 1-6. 2 Mf_1 , M_1 om.; Mf_2 adds *lak*. 3 Mf_1 has *rēšitārih* written above the line; Mf_2 , K *rēštār*; U_1 extra *ē* after *rē*. 4 Mf_1 written upturned, and pref. *aēy*. 5 Only in U_2 , U_3 , A, M_1 , Mr_1 , Mr_2 ; Mf_2 *u*. 6 D, K, M_1 om. 7 U_3 adds *vabidūn*; K adds *ae Ōhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtūnānd*. 8 Mf_2 om. 9 Mf_1 , U_1 , K, M_1 , Mr_1 *tōhišn*; U_2 °*īnišn*; A, Mr_1 add *i*. 10 U_3 , A, Mr_1 °*būn*; M_1 °*būnd*. 11 M_3 *ā* in Av. characters. 12 U_3 , D, K, A, M_1 , Mr_1 *havām*; M_2 *havāānim*. 13 D, K give *zak barā li yehabūnāe* for *pavan zak dahišn*. 14 Mf_2 , U_3 om.; M_1 adds *li*. 15 Mf_2 *aēy*. 16 A, M_1 , Mr_1 add *i*. 17 Mf_2 adds *aš*. 18 Mf_2 *i*. 19 M_1 *val*. 20 Mf_1 , U_3 , K, M_1 om. 21 U_3 adds *al*; K adds *i*. 22 Mf_2 , U_2 , M_1 *havād*; U_3 *yehvūnāt*; K adds *aēy ahrākīh čir u amāvand ait madam staxmak Ahrman*. 23 Mf_1 , U_2 , D, K, M_1 , Mr_2 om. 24 K adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnam*. M_1 om. *ih*; Mr_1 *t* for *d*.

5. 2

1 M_1 *mavan*. 2 Mf_2 adds *i*. 3 Mf_1 *čāšān mavan*; Mf_2 *čāšēnd*; U_2 *čāšānd*; U_3 *čāšān*; A *čāšišn i*; Mr_1 strikes out *čāšišn* and gives *čāšānd*. 4 D *barā*. 5 Mf_2 , U_1 , Mr_2 , Mr_3 , Mr_2 om. *y*; A *apāyet*. 6 U_3 adds *ih*. 7 U_3 *barā*. 8 Mf_1 , U_2 , A, M_2 , Mr_1 , Mr_2 °*yēn*; U_3 *vabidūn*; D *vabidūnqnd* and adds *pavan zak Vahuman sardārih*; M_3 *vabidūnqnd*. 9 K °*būnāe*. 10 M_1 has *zak pavan* for *ō li*. 11 U_3 , Mr_1 *muzd*. 12 A, M_1 om. 13 U_3 *mavan*. 14 U_3 om. 15 Mf_1 , M_1 om. 16 K *lak*. 17 Mf_2 om. *barā pavan . . . Dātīstān i Lakūm*; U_3 om. 18 K, M_1 om. 19 So A, M_1 , Mr_1 ; Mf_1 , U_1 , U_3 , D, K om.; rest *u*. 20 U_3 , K, A, M_1 , Mr_1 om. 21 K *lak*. 22 U_2 pref. *pavan*. 23 U_3 °*nēt*; K °*vūnd*; M_1 om. 24 K pref. *zak*. 25 K °*būnāe*; M_1 °*būnd*. 26 Mf_2 adds *i*; U_3 , K om.; A, Mr_1 *pavan zak* for *zak pavan*; M_1 has *zak sardārih mavan madam framānbūrtārān šapīr mēnišn hāvištān pātāxšāih yehabūnd*. 27 U_3 *patūkīh*. 28 U_3 *ae*; D, K om. 29 U_3 om. 30 Mf_1 , U_2 , M_1 add *pavan*. 31 Mf_2 *hum*. 32 U_3 , M_1 °*kās*; K °*kāš*. 33 Mf_1 *hi āvešt*; U_1 *hāvištān*; U_3 has *aēy šapīr mēnišnīh ait hāvištān*. 34 D, K add

zak sardārih mavan madam framān būrtār i šapīr mēnišn hāvištān pātaxsāih
 γal li yehabūn. 35 U₃ afrāč. 36 U₃ adds *aēγ madam zamik bundak mēnišnīh*;
 K adds *bundak mēnišnīh*. 37 Mf₁ one curve less; U₃ om.; D om. and has
af-am yehabūn. 38 Mf₂ om. ā; U₃ adds *bēn*. 39 U₂ adds *i*; D pref. *u*; M₁
u kār Dēn li. 40 Mf₂ °ān; U₃ *daxšēnēn*; D, K, M₁ *daxšak barā vabidūn*.
 41 D, K gives the gloss as follows: *aēγ-am bēn ahrākīh u Dēn daxšak li*
pavan nēwakīh barā vabidūn; M₁ om. the gloss. 42 Mf₁ om. 43 Mf₂ *frārōnīhā*.
 44 U₃ om. 45 Mf₁ °dūnd.

5. 3

1 M₁ pref. *litamā*. 2 M₁ om. 3 U₃ adds *vadidūnam*; M₁ adds *aēγ barā*
yehabūnam. 4 M₁ pref *li*. 5 All except Mf₁, 2, U₃, A have *Zaratuhšt*. 6 So
 Mf₁, 2, U₃, M₁; rest *zak-ič*. 7 K, A om. 8 Mf₂ *jān*; K adds *aēγ ēton rātih*
vabidūnam li mavan Zaratuhšt āitam mavan li tan xayā nafšā; M₁ *jān rā*.
 9 Mf₂, U₁ °būnt; M₁ om. 10 M₁ *levīn*. 11 M₁ om. 12 Mf₁ *pēšān yih*; U₁, 2
pēšān pāyih; U₂, D, K, M₂, 3, Mr₂ *pēšān pāyih*; A, Mr₁ *pēšān pāyih*; M₁ om.
 13 Mf₂, M₁ om.; U₁, 2, D, K, A, M₂, 3, Mr₁, 2 °; U₃ *pavan*. 14 U₃ *šapīr*
mēnišn; M₁ adds *Amahraspand rā*. 15 Mf₂, U₃ om.; M₁ *ae*. 16 U₃ om.
 č and adds *rā*; D, K add *litamā ēton rātih kunam aēγ barā yehabūnam li*
amat Zaratuhšt havām tan u zak-č nafšā jān rā pavan pēš rawiśnih Vahuman
Amahraspand rā ae Ōhrmazd; M₁ om. č and pref. *ae*. 17 M₁ gives the sen-
 tence thus: *pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm*
yātūnd. 18 Mf₂, U₃, D om.; K adds *lakūm mavan*. 19 Mf₂, D om.; U₃ *ahrākīh*;
 K adds *rā basīm ait*. 20 Mf₁ *aēγ-am*; Mf₂, D om.; K om. the gloss. 21 Mf₂,
 D, M₂ om. 22 Mf₂, U₁ add *i*; U₃ pref. *ēton*; M₁ *ahrākīh vabidūnam mavan*
ahrākīh Ašavahišt basīm yātūnd for *zak apāyet*; M₂ om. 23 Mf₂ °dūnd;
 M₂ om. 24 Mf₁, 2, U₃, A, M₂, Mr₁, 2 om.; D *mavan*. 25 D *Artavahišt* and
 adds *rā*; A °*vahištā*; M₂ om. 26 U₃ adds *xšnūt yehvūnt*. 27 Mf₂, D,
 K om.; M₁ gives the sentence as follows: *u mīlayā ēton yemalelūnan mavan*
Xšatravara apāyet aēγ pātaxsāh pasand. 28 Mf₂ om.; D adds *i*. 29 So U₁,
 M₂; Mf₁ *nigōhīšnīh*; rest *nigōkīšnīh*. 30 U₃ adds *vabidūnam aēγ*. 31 U₂
 adds *apāyet*. 32 U₃, D, K om. *ēvak . . . tanid*. 33 Mf₂ om. 34 Mf₂ *tanid*
srišmrūtīk gōwišn. 35 Only D, K give this gloss.

5. 4

1 Mf₁ *šnāyišn*; Mf₂ om. paragraphs 4-6; A om. *šnāyēnitārih . . . Xvatāe*;
 M₁ *xvašnūt vabidūnam Ōhrmazd* for *šnāyēnitārih . . . Xvatāe*, and gives the
 paragraph at the end of the Nyaiš. 2 All except U₁, 3, D, K, M₂, 3, Mr₁ om.
 3 Mf₁ *Xvatā*; U₁, 2, 3, D, K, M₂, 3, Mr₁, 2 om. 4 All except Mf₁, U₁ give *nasīm*.
 5 Mf₁ *val*; U₁ adds *rā hanā*; U₂ om. 6 MSS. have *Ātahš*; M₂ *p* for *t*. 7 Only
 in D. 8 Mf₁ *xvatāyān hudahišn Yazat* for *berā . . . Yazat*; U₁ *dāt*; M₃ om.
 9 Mf₁ pref. *Xvatāe*; U₃, K, M₃ pref. *Ōhrmazd*; all MSS. have *hudāhak* except
 U₁ which gives *hudahišn*; M₁ has *ae Ātahš Ōhrmazd lak hudāhak mahist*
Yazat ait zak lak rā for *hudāk . . . Yazat*; M₃ pref. *Ōhrmazd*. 10 U₁, 3 add
rā; K adds *maxan nēwakīh u xūp yehabūnik rabā Yazat havād ae Ātaš*
namāz lak rā. 11 MSS. have *Ātahš*; M₁ om. from here up to the end of the
 6th paragraph. 12 Only in Mf₁. 13 Mf₁ *pus*; U₃ adds *rā*. 14 MSS. give *Ātahš*.

15 Mf₁ *Ōhrmazd berā* for *berā i Ōhrmazd*; A, Mr₁ *i Ōhrmazd berā* for *berā i Ōhrmazd*. 16 K om. 17 U₃ adds *rā*; K adds *rā ae lak Ātaš Ōhrmazd berā erton gadā Ōhrmazd aīt*.

5. 5

1 Mf₁ gives the sentence twice; MSS. have *Ātaš*. 2 Only in Mf₁, U₃. 3 U₃ adds *rā*; K adds *rā nasīm*. 4 Mf₁, K om. 5 Mf₁, K om.; U₃ *Frōbā*. 6 Mf₁, K pref. *u*. 7 U_{1, 3}, K, A, Mr₁ om. 8 U₃ adds *rā*; K adds *rā nasīm*. 9 Mf₁ *Ērān-vēž*; U_{2, 3}, M_{2, 3}, Mr_{1, 2} om. the sentence; K adds *aēγ matā i Ērānvēž*. 10 U₁, D, K, A om. 11 K adds *rā namāz*. 12 Mf₁, U₃ pref. *u*. 13 Only in Mf₁, U₁, M_{2, 3}, Mr₂. 14 U₃ adds *rā u ērpat gadā Ōhrmazd dāt rā*; K adds *rā aēγ rāy u gadā Kyān i pātaxšā Ōhrmazd dāt rā*. 15 Mf₁ om. the gloss; U₃, D, M₃ pref. *af-aš kār i āsrōnih ān ī aēγ pavan zak kōstak āsrōnān dānaktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvūnt*, and repeat *Ātaš Ōhrmazd berā rā . . . u Kyān gadā Ōhrmazd dāt rā*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i āsrōnih . . . levatā Dahāk patkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ātaš Ātr Frobag . . . levatā Dahāk patkār kart valā yehvūnt*; U₃ has *denā Ātaš Ātr Frobā šēm* for *šēm i . . . Frobag*. 16 MSS. have *Ātaš*. 17 K, M₃ *Frobā*. 18 MSS. have *Ātaš*. 19 M₃ one stroke less. 20 U₃, D, M₃ *u*. 21 U₃ *Magō-pātān u Dastabarān* for *Dastabarān u Magōpātān*. 22 M₃ °*padān*. 23 U₃, M₃ *u dānākān*. 24 U₃, K om. 25 U₃, M₃ *vazurgih*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Ātaš*. 29 U₃, M₃ om. 30 U₃ om. 31 U₃, D, K, M₃ *pavan rās i valā*. 32 MSS. have *Ātaš*. 33 Only in Mf_{1, 2}, D, A. 34 K adds *rā*. 35 Mf₁, K om. *Ātr Gōšasp*; U₃ *Ātr Gōšasp šēm aīt*. 36 K om. 37 U₃ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U_{1, 2, 3}, A, M_{2, 3}, Mr_{1, 2} om. 40 U₂, A, M_{2, 3}, Mr_{1, 2} om. 41 Mf₁, U_{1, 2}, A, M_{2, 3}, Mr_{1, 2} om. 42 Mf₁ *Xhusrav*; Mr₁ om. 43 Only K gives this gloss; U_{1, 2}, D, A, M_{2, 3}, Mr_{1, 2} have *i pavan Ātrpātān*; U₃ *i pavan Ātrpātān šatr pētāk kart*. 44 Mf₁, D pref. *u*. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. *u*; U₂, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*; D adds *i*; K *Čēčastak*. 48 K adds *rā*. 49 Mf₁ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U₁, D, A *mavan*; U₃ om. 51 U_{1, 2}, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*. 52 U₂, M₂, Mr₂ *valā*; D pref. *i*; Mr₁ om. 53 U₃ om. 54 Only K gives this sentence. 55 Mf₁, U₃, D, A, Mr₁ pref. *u*. 56 Only in Mf₁. 57 D adds *rā*; K adds *rā aēγ malkūtān i Kyān gadā u Ōhrmazd dāt i rā*. 58 Mf₁ om. the gloss; U₃, D, M₃ pref. *af-aš kār i artēštārih ān i aēγ pavan kōstak Ātrpātān artēštār tēžtar u takiktar yehvūnd pavan rās valā yehvūnēt*, and repeat *Ātaš Ōhrmazd berā rā u Kēxūsrū rā . . . 4 frasang aīt*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i artēštārih . . . pavan rās valā yehvūnēt* instead of *šēm i denā Ātaš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Ātaš*. 60 MSS. have *Ātaš*. 61 D, K, M₃ add *i*. 62 K *pērōžih*. 63 M₃ om. 64 M₃ om. 65 MSS. have *Ātaš*. 66 U₃, M₃ om. 67 U₃ *pēš*.

5. 6

1 MSS. have *Ātaš*; U_{1, 2, 3}, D, A, M_{2, 3}, Mr_{1, 2} pref. *Ātr Būrzin*; U₃ pref. *Ātr Būrzin Mitr*; K *Ātr*. 2 Only in Mf₁, D, A. 3 K adds *rā*. 4 Mf₁ *u*

rāyōmand; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U_{1, 2}, K, M_{2, 3}, Mr₂ om. 9 Mf₁ adds *č*. 10 Only in Mf₁, D. 11 K adds *rā*. 12 Mf₁ om. the gloss; only D, K give this sentence; D pref. *az dīgar kitāb* in Pers. characters and repeats *Ātahš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātahš*. 14 U_{1, 2, 3}, A, M_{2, 3}, Mr_{1, 2} give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēγ vāstryōš pavān apar šatr tōxšātar varzišnihtar u šōst jāmaktar havād pavān rās valā zak mavan levatā Vištāsp patkārt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātahš*. 17 K om. 18 MSS. *Ātahš*. 19 U_{1, 3}, D, M₃ om.; K om. *dēnā pētāk . . . druž laxvār dāstan*. 20 U₃ om. 21 So D; rest *kolā*. 22 Mr₁ *hast*. 23 U₁, D, M₃ give the rest thus: *āšnāk af-ašān artēštār druž mēnūk zatan af-ašān vāstryōših pihn sāxtan ašān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvik u druž laxvār dāstan*; U₃ has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr₁ pref. *u*. 25 A, Mr₁ *u vāstryōšan*; M₂ om. *y*. 26 U₃ has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših zēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāstan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān . . . druž laxvār dāstan*. 27 A pref. *u*; M₂ om. *ān*. 28 U₂ *ān*. 29 A *yašn*. 30 M₂ om. *y*. 31 A, Mr₁ pref. *u*. 32 A, Mr₁ add *rā*; M₂ om. *r*. 33 Mf₁ om. the sentence. 34 Only in D. 35 U₃ adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Ātahš*; Mf₁ om. *Ātaš . . . pur bēšazēnītār*; D om.; K *Ātr*. 37 All except U₃, D add *ih*; K adds further *aēγ aratēštārān awzūnik kunīk*. 38 K, A, Mr₁ pref. *u*. 39 Mf₁, K om. the gloss. 40 U₃ repeat *art*. 41 Only in D. 42 U₃, A, Mr₁ om. *ih*. 43 U₁ *gadāiōmandīh*. 44 D om. 45 U₂, M_{2, 3}, Mr₂ *bēšazātārīh*; U₃ om. *nī*. 46 M₂ *mēnūkih*. 47 Mr₁ *ahokēnišn*. 48 U₁ *hast*. 49 MSS. have *Ātahš*; U₃, Mr₂ om. 50 Only in D, A, Mr₁. 51 U₁, D, M₃ add *e*; U₂, Mr₁ *dārae*; A, M₂, Mr₂ *dārāe*. 52 MSS. *Ātahš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf₁ *°vistīn*; rest *°vispīn*. 56 All except U₂ have *atahšān*; K adds *namāz*. 57 Mf₁ *xvatāe*; U₁, D, K, M₃ *xvatāyih*. 58 Mf₁ pref. *mavan* and adds *ōmand*. 59 Mf₁, U₂, M₂, Mr₂ om. *y*; A om. *ē*. 60 Mf₁ om. the gloss; A *aš*. 61 D, M₃ *xvatāe*; A, Mr₁ *xvatāih i*. 62 U₂, A, M₂, Mr_{1, 2} om. 63 U_{2, 3}, D, M_{2, 3}, Mr_{1, 2} *xvatāiyān*; K, A *xvatāān*. 64 A, Mr₁ *u dāt*. 65 U₃ *āzātān*. 66 U₃, Mr₁ pref. *u*; A om. 67 U₃ *apāt*. 68 U₁ om. *ih*; U₃ *srāyīšnān*; M₃ *srāyīšnih*. 69 K *rāyāmand*. 70 Only in D. 71 U₃ om. *k*. 72 U₃ *min*. 73 A, Mr₁ add *i*. 74 All except K om. the rest. 75 MS. has *pātaxšān*. 76 MS. has *Ātahš*.

5. 7

1 D adds *kunam*. 2 L₁₂ om. 3 D adds *kunam*; M₁ *nyāiš* and adds *vabidūnam*. 4 Mf₁, U_{1, 3}, D, K, L₁₂, M_{1, 3} om. *zohr a i n m ae*. 5 Only in M₁. 6 M₁ om. 7 Only in Mf₁, U₃, M₁. 8 Mf₂ *pāhrēz*. 9 U₂ om. *ih* and adds *hanā pāhrēz*; A, M₂, Mr₁, 2 add *hanā pāhrēz*. 10 Mf₁, M₂ add *ih*. 11 Mf₁, U_{1, 3}, D, K, L₁₂, M_{1, 3} om. 12 Mf₂ *āfrīninam*. 13 Mf₂ *val i*; U₃ om. 14 MSS. have *Ātahš*. 15 Only in U₃, M₂. 16 Mf₁ *išnāk*. 17 Mf₂, U₂, K, L₁₂, M_{2, 3} om. 18 L₁₂,

M₃ *nīyāyišn*. 19 U₃ repeats *ō*. 20 Mf₁, D, K, A pref. *u*; M₃ om. *nīh*. 21 Only U₃, A, M₁, Mr₁; M₁ adds *mavan*. 22 U₃, A, Mr₁ add *i*. 23 Mf₁, ₂ *yehabūntan*; D adds over the line *aēγ bōi basīm*; L₁₂, M₂, ₃ *dāt*; M₁ *basīm yehabūntan*. 24 Only in M₁. 25 Mf₁ *āpātākīh*; Mf₂ *u āpātīh*; U₃ *hanā āpātānik*. 26 M₁ om. 27 U₁, M₃ *pānākih*; D *āpātānik*; A, Mr₁ pref. *hanā*; M₁ *hanā mavan*. 28 K, L₁₂ om.; M₁ *vabidūntan*. 29 So U₁, ₃, A, M₁, Mr₁. 30 Mf₁ adds *ih*; Mf₂ adds *ih yātakgowīh kartan ayāwārīh*. 31 U₃ pref. *hanā*; A, Mr₁ *hanā*; M₁ *hanā mavan*. 32 So Mf₁, ₂, M₁; U₁, ₃ *hamā*; A, Mr₁ om.; rest *hamāe*. 33 U₂, M₂, Mr₂ *rās*; A om. 34 U₁ om. *ih*; U₃, M₁ pref. *i*; A, Mr₁ om. 35 Mf₂, A, Mr₁ om. 36 D adds on the margin *Ātahš*; K, A, Mr₂ om. *k*. 37 Mf₂ adds *ayāwārīh*. 38 K *yazišnīmand*; M₃ *nīnmand*. 39 Mf₂ om. 40 Mf₂, U₃, D, M₁ pref. *u*; U₂, M₂, Mr₁, ₂ pref. *u* and add *havāe*; A pref. *u* om. *ōmand* and adds *havāe*. 41 M₁ pref. *aēγ*. 42 Mf₂ adds *u nyāyišn*; M₁ *havāe*. 43 Mf₂ pref. *nyāyišn ae*; U₂, A, Mr₁ pref. *u* and add *yehvūnāe*; U₃, D, M₁ pref. *u*; M₂ adds *havāe yazišnōmand yehvūnāe nyāyišnōmand yehvūnāe*; Mr₂ adds *yehvūnāe*. 44 Mf₂, D, K, M₁ om. 45 Mf₂, U₁ *martumān*; U₃ *āpātānik i martumān*. 46 Mf₂ *p* for *k*. 47 U₂ om. *y*; K *sātāyišn*. 48 Mf₁, M₁, Mr₁ pref. *u*; Mf₂ om.; U₂, M₂, Mr₂ *ēvak-č*. 49 Mf₂ om. 50 Mf₁ adds *yehvūnāt mavan*. 51 Mf₁ *lak*; A adds *i*. 52 U₁ adds *nēwak yehvūnāt*; all except Mf₂ add *valā gabrā nēwak yehvūnāt*. 53 M₂ *min*. 54 M₁ om. 55 U₂ in Av. characters. 56 Mf₂ *izēt*; U₁, D, K, L₁₂ *izae*; U₃ *°xūnd*; A, M₂, ₃, Mr₁, ₂ *°xūnāt*; M₁ *izī*. 57 Mf₁, U₂ *asman*. 58 U₃, M₁ pref. *u*. 59 U₃, M₁ pref. *u*. 60 U₃ pref. *u*; Mf₁ pref. *aēγ*. 61 M₁ gives the gloss after *Hāvan yadā*. 62 Mf₂ *patāsī*; U₁, ₃, D, K, A, Mr₁ *patvāsī*; U₂, Mr₂ *pāvāsī*; L₁₂, M₂, ₃ *pavāsī*. 63 A one stroke less. 64 Mf₁ om. *n*; U₃ *kolā ālatak yazišn vabidūnd*; D adds on the margin *kolā mavan ō lak yezbexūnd zak gabrā nēwak yehvūnāt*.

5. 8

1 U₂ *asman*. 2 U₃ *°vūnāt*; M₁ *°vūnd*. 3 Mf₁, M₁ pref. *u*; 4 K *bōik*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₁, M₁ pref. *u*. 7 Mf₁, U₁, ₂, ₃, K, Mr₁ *pišn*. 8 Mf₂ om.; U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₁, M₁ pref. *u*; Mf₂ adds *i*. 10 Mf₁ *apasīšn*; Mf₂ *pēs*. 11 U₃ *°vūnāt* and adds *aēγ puštīh yehvūnāt*; M₁ *°vūnd*. 12 U₂, M₁, ₃ *pušnā*. 13 U₁, ₃, D, L₁₂, M₁, ₃ *°vūnāt*. 14 Mf₁, U₂, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ pref. *u*; all except U₃, K, M₁ have *dāhmān*. 15 U₁ *sardāār*. 16 Mf₂ adds *mā yehvūnēt amat pušnā sardār rā dahm sardār*; U₁ *°vūnāt*; U₃ *āt* and adds *aēγ gušn gabrān yehvūnēt aēγ nēwak gabrā yehvūnt mavan valā rāe Yazīšn vabidūnd*; D, L₁₂, M₁ *°vūnāt*; M₃ adds *madam yehvūnēt mavan pušnā sardār rā dāhmān sardār*. 17 MSS. have *Ātahš*; U₃, M₁ pref. *ae*; D adds *i*.

5. 9

1 MSS. have *sōčāk*. 2 Mf₂, U₃ *°vūnāt*; M₁ *°vūnd*. 3 M₁ pref. *u*. 4 Mf₁ *sōč*; rest *sōčāk*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₂ adds *aēγ hamāe ēton yehvūnīh*. 7 M₁ pref. *u*. 8 U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₂ *denm*. 10 Mf₁, M₁ pref. *u*; Mf₂ *vaxšāk*; U₂ *vāxšāk*. 11 Mf₂ om.; U₃ *°vūnāt* and adds *aēγ puštīh yehvūnāt*; M₁ *°vūnd*. 12 Mf₂, M₁ *denm*. 13 All except Mf₁, U₁, ₃, D, K, L₁₂, M₁ add *aēγ-at avzūn yehvūnēt*. 14 Mf₂, U₁, D, K, M₁, ₃ om. *aēγ . . . yehvūnāe*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₂ *val*; U₁ *hanā*; U₂ *at*. 17 U₃ om. 18 U₃, A, M₁ om. 19 Mf₁ *dērag*; Mf₂ *derag*. 20 Mf₂ *pref. madam i*; U₂, M₁, ₂, Mr₁, ₂ *pref. madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēγ awzār Yazīšn Fraškart vabidūnēt aēγ vad Ristāxēz denā mān rōšn yehvūnāe*. 21 Mf₁, U₃, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₃, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₃ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₁, M₁ om. 27 Mf₂ om. and adds *ḥēn 57 šant*; U₂ *kardārīh* and adds *ḥēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēγ vad Rīstāxēz ḥēn denā mān rōšn yehvūnāe*; A, M₂, ₃, Mr₁, ₂ add *ḥēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awzār šapīr Fraškart vabidūnik* for *vad . . . šapīr*. 29 U₁ *zak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₃, A, Mr₁, ₂ om. 32 U₃ adds *rōšn yehvūnāt*.

5. 10

1 Mf₁ °*būn*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ °*būnēt*; M₁ °*būnd*. 2 MSS. have *Ātahš*. 3 Only in Mf₁, U₃. 4 Mf₂ *berā Ōhrmazd* for *Ōhrmazd berā*. 5 K adds *i*. 6 K, L₁₂, M₂, ₃, Mr₂ add *i*. 7 Mf₂, M₁ *pref. u*. 8 All except U₁, D, L₁₂ om. *ih*; U₃ om. *nīh*. 9 Mf₂, M₁ *pref. u*. 10 So U₁, ₃, D; Mf₁, A, M₁, Mr₁ *zāyīšn*; Mf₂ *zāīšn*; rest *zāīšnīh*. 11 D, A, M₁, Mr₁ *pref. u*. 12 U₂, K, L₁₂, M₂, ₃, Mr₂ add *i*. 13 Mf₂ om.; M₁ *pref. u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ *pref. u*. 16 So U₃; Mf₁, U₁, D, A, M₁, Mr₁ *zāyīšn*; rest *zāīšn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabed yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabed*. 22 So U₃, K, L₁₂, M₃; Mf₁, ₂ *yehabūn*; U₁ *yehvūnāe*; U₂, D, A, M₂, Mr₁, ₂ °*būnāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₃, K, L₁₂, M₃ om. 25 Mf₁ °*būnd*; U₁ *yehvūnāe*; U₃, L₁₂ °*būnāe*. 26 U₃ *pref. mas*; M₁ *frazānikīh*. 27 Mf₂ *i*. 28 Mf₂, M₁ have *mandavam nēwak xavītūnam* for *i kār . . . xavītūnam*; U₂ om. and has *mēnūk nēwak*; A, M₂, ₃, Mr₁, ₂ add *mandavam i nēwak*. 29 Only in A; all except U₂, ₃, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *dātīstān*; U₂, ₃, K om. *k*; A *ā* in Av. characters. 31 U₂, M₂ °*tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awzūnikhā*; U₂, K, L₁₂, A, M₂, ₃, Mr₁ *pref. u*; U₃ *pref. u* and om. *ih*; D *awzūnikh*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ *pref. i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ °*tūnam*. 36 Mf₂ *pref. u*. 37 Mf₂ *vad-am* for *vad mān*. 38 Mf₂ *hizvānīh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₃, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₃, Mr₂ om. *k*; Mf₂ *dāstān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₃ °*vūnēt*. 43 Mf₂ om. *v*; U₃ *pref. u*. 44 Mf₂ *vad-am* for *vad mān*. 45 U₃ °*vūnēt*. 46 U₃, A *pref. u*. 47 Mf₁ om. 48 Mf₂ *vad-am* for *vad mān*. 49 Mf₂ adds *aēγ vad-am uš*. 50 Mf₁, U₁, ₃, D, K, L₁₂, M₁ om. *pavan . . . frax^v yehvūnāt*; M₂ gives *pavan . . . frax^v yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr₁, ₂ om. *kār . . . frax^v yehvūnāt*; U₂ has *Dēnā frax^v*. 52 Mf₂ *u*; U₂, M₂, ₃, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frēh*. 55 Mf₂ *vīdnā* and adds *frāx^v*; M₂ *gāš*. 56 U₃ °*vūnēt*; M₃ adds *pavan kār frax^v yehvūnāt*. 57 Mf₁ om. *xrat āxar . . . šāyet yedrūntan*; U₂, A, M₂, ₃, Mr₁, ₂ give the same after *ō kār yāityūnd*; U₃ *pref. u*; A, Mr₁ add *i*; M₃ om. *xrat āxar yemalelūnam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *i mas i* for

aēγ-am . . . šapīr; U₁, K give aēγ-am . . . kār šāyet yedrūntan on the margin. 60 Mf₂, U₂, 3, A, M₂, Mr₁, 2 °būn; M₁ būnd. 61 U₃, M₃ om.; A, M₂ maš. 62 Mf₂, U₂, M₃, 3, Mr₁, 2 i; U₁, K i u; U₃ om. 63 All except Mf₂, U₁, 3, D, K give dō barā . . . lā šāyet after ō kār yāūtūnd. 64 Mf₂, U₁, 2, K, M₂, 3 dānākīhā; U₃ repeats i; M₁ dānākīhā. 65 U₃, M₁ om. 66 U₃ om. aš. 67 U₃ om. 68 K ēt cut off in the margin; M₁ °mūnd. 69 M₁ kart. 70 M₁ u. 71 U₁ bēn; U₃, M₁ om. 72 A, Mr₁ āsnēt; M₁ āsn i. 73 Mf₂ om. pētāk . . . pētāk āsn xrat. 74 U₂, A, M₂, Mr₁, 2 pref. u; M₁ om. 75 U₁, K, A om.; M₁ u. 76 D, A, M₁ om. ā. 77 K k cut off in the margin. 78 Mf₂, U₂, A, M₁, 2, Mr₁, 2 om. ih; M₃ om. y. 79 M₁, 2 mavan. 80 D om. ā. 81 A adds aīt gōšān. 82 K om. 83 Mf₁, L₁₂ pref. xrat āxar yemalelūnam i; Mf₂ om. mas . . . ō kār yāityūnd; U₁, K add i; U₂, A, M₂, 3, Mr₁, 2 xrat āxar yemalelūnam aēγ-am yehabūn maš u šapīr; M₁ pref. u. 84 M₁ om. ā. 85 U₃ om.; A, Mr₁ ae; M₁ xrat. 86 U₂, M₂, 3 pref. ae; A, Mr₁, 2 ae. 87 So D, A, Mr₁; Mf₁, U₂, L₁₂, M₂, 3, Mr₂ °lūnt; K °nam; M₁ °lūnd; Mr₂ lūt. 88 K min. 89 M₁ °mūnd. 90 U₁, 2, 3, D, K, L₁₂, M₂, 3, Mr₁, 2 add i; M₁ sāxn. 91 M₁ °tūnd. 92 U₃ pref. la; A, M₁, Mr₁ °lūnēt. 93 A two strokes less; M₁ °lūnd. 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 om. aš. 96 M₁ °mūnd; Mr₁ repeats yekavīm. 97 A adds mavan; M₁ °vūnd. 98 M₁, 3 pref. u. 99 U₂ ān. 100 M₁ °vūnd. 101 Only in U₃, D, M₁. 102 All except U₃, D om. 103 U₁ °dūnt; U₂ °dānēt. 104 A, M₁, Mr₁ pref. u. 105 K, L₁₂, M₂, 3, Mr₂ add i. 106 M₁ °vūnd. 107 Only in U₃, D, M₁. 108 All except U₃, D om. 109 A, M₁, Mr₁ pref. u. 110 Mr₂ adds i. 111 M₁ °vūnd. 112 Only in U₃, D, M₁. 113 All except U₃, D om.; M₂ u. 114 A om. 115 So Mf₁; A yāitūnt; M₁ yātūnd; rest yāityūnd. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₃ has xrat mānad for ae . . . xrat. 117 All except U₃, D, M₃, Mr₁ add i; M₁ adds zak. 118 M₁ °vūnd. 119 Mf₂ om. mavan zamānak . . . šnāsīk zak yehvūnēt. 120 D, M₁, 3 ān. 121 M₁ °vūnd. 122 U₃, D, M₃ add i; A pref. pavan. 123 M₁ om. 124 U₃ dānand. 125 U₂, 3, A, M₂, 3, Mr₁, 2 om. k; M₁ u šnāsīh. 126 All except U₃, D, A, M₁, Mr₁ add i. 127 M₁ °vūnd. 128 U₁, 2, L₁₂ pref. i. 129 So U₂, A, M₁, 2, Mr₂; U₃, M₃ zīnān; rest zyān. 130 D awzūnīh. 131 U₃, D, M₃ ān. 132 M₁ °vūnd. 133 U₃ om. 134 Only in D, M₁. 135 All except D, M₁, Mr₁ add i. 136 U₃, M₃ dānand; D, M₁ xavītūnd. 137 Only U₃, D, M₃ give this sentence; D om. ae. 138 MSS. have Ātahš. 139 D om.

5. II

1 MSS. give this sentence in the 10th paragraph; Mf₂ om. č; U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂ pref. u; D pref. the sentence thus: u zak-ič lālātār dušman aēγ bēn dušman vānēt martān bēn dušman tabrūnastan martīh yehabūnāe āxar hammartāzakīh patūkīh pavan kār dēnāk; A, Mr₁ u zak-ič. 2 M₁, Mr₁ om. 3 U₁, 2, K, L₁₂, A, M₂, 3, Mr₁, 2 martān; U₃ martānakīh yehabūnd; M₁ bēn dušman vānītan martumān. 4 Mf₂, U₃ hamartāzakīh; M₁ pref. āxar. 5 Mf₁, U₁, K, L₁₂, M₁, 3 om.; U₂, A, M₂, Mr₁, 2 give the word after dēnā; U₃ pref. aēγ. 6 U₃ pref. tuvānākīh; M₁ pref. u. 7 So Mr₁; all except U₁, A, M₁ have u. 8 Mf₂ dātīstān; U₃ dēnāk yehabūnd; A, Mr₁ dēnāk. 9 Mf₁, M₁ stēnag; Mf₂ stēnagīh. 10 Mf₂ om. 11 U₃ tuvān aīt; D tuvān yehvūnāt. 12 Mf₂, U₂, A, M₂, 3, Mr₁, 2 add tuxšāh tuvān yehvūnāt kartan. 13 Mf₁, 2

axvāih; U₁, 3, D, K *axvāb*; U₂, L₁₂, M₂, 3, Mr₁, 2 om.; M₁ u *axvāih*. 14 M₁ *aēγ-am*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *čīgōn min Dēn denā kalām nēwak frajām pētāk aīt*. 18 Mf₂ *srīšūtāk*; U₂, 3, L₁₂, A, M₂, 3, Mr₂ *srīšūtāk*; M₁ gives *aēγ bēn yām u lēlayā min srīšūtāk vēš lā xelmūnam* for *srīšūtāk . . . xelmūnam*. 19 U₃, D, K om. 20 Mf₁ °*mūnēt*; Mf₂ °*mūnt*. 21 Only D gives this gloss. 22 Mf₁, 2, U₁, L₁₂, M₃ *gāsīh*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, 3, Mr₁, 3 *Bāšasp*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ °*vūnēt*; U₁ *būt*; A °*vūnāt yehvūnt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xā r u b u ī s r eš*; U₁, D add *xvāhrīš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, 2 add *xā ravēš ī rāe*; M₃ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārāz*; Mf₂ u *jīgārīh*; U₁ u *jikārāz i* with *jīgārīh* on the margin; U₃ u *jikār aēγ zūr bāzū hušyāārīh* for u *jīgār* and has *zūr bāzū* in Pers. characters; K, A, M₂, 3, Mr₁, 2 u *jikāryāz*; L₁₂ *jikārāz ī*. 30 U₂, A, M₁, 2, Mr₁, 2 om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār i*. 34 U₂, 3, D, K, A, M₁ om. 35 Mf₁, U₁, 3, D, K, L₁₂, M₁ om. 36 D *āšnūtāk*; M₁ *āšnītāk*. 37 K, M₂, 3 pref. u. 38 So in Mf₂, U₂, K, A, M₂, 3, Mr₁, 2. 39 M₁, 3 *vīrā*. 40 Mf₂, A, Mr₁, 2 om. 41 U₃ adds *barā yehabūnd*; M₁ om. *īk*. 42 U₁, M₁ *hurōst*; U₂ om.; U₃ has *hudānāk u huwīr aēγ apāyišnih pur šnāsak pavan zak i āxar āxar apāyet huā r u s p nēwak rōi aēγ xūp čīhr i huāb aēγ nēwak ābrū yaxsenund u min tangīh bōjēnēt aēγ min Dōzaxv bōjēnēt aēγ ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasīn yehvūnēt for hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xūp čīhr i huāb aēγ nēwak ābrū*; L₁₂ om. *hamrōst . . . Dōzaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₃ gives in red ink on the margin *aēγ nēwak ābrū yaxsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *ih*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēγ ahrākīh vabidūnēt*. 48 Mf₂ *hwīr*; D pref. u; K *hamwīr* but *huwīr* on the margin. 49 Mf₁, U₂, A, M₂, 3, Mr₁, 2 add *i*; U₁ *apāyišnih*. 50 U₁ adds *i*; D *dānākīh*; A, Mr₁, 2 *šnāsī*. 51 A, Mr₁ *zak pavan* for *pavan zak i*. 52 D, M₁, 2 om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U₂ om. 56 Mf₂ *ō*; U₁, 2, 3, A, M₂, 3, Mr₁, 2 add *i*. 57 U₁ *frādahnāt*; U₃ adds *frazand*; K *frāxnāt*; L₁₂ *frēdahnāt*; M₁ °*vēnēt*. 58 Mf₁, U₂, 3, M₁, 2, Mr₁, 2 *vēš*. 59 U₂ *rōtistāk*; U₃ adds *ētōn frazand nām burtār barā li yehabūn*; D adds *ētōn frazand nām burtār barā li yehabūnāe*; A, M₂, 3, Mr₂ *rōtastāk*.

5. 12

1 Mf₂ °*būnt*. 2 All except Mf₁ have *Ātahš*. 3 Mf₂, U₂, K, M₁, 3 om. 4 Mf₂ *berā i ōhrmazd* for *ōhrmazd berā*. 5 Mf₂ *mavan zak* for *zak mavan*; U₁ *ān*; D, K, M₃ add *i*. 6 Mf₁ adds *i*; M₁ adds *aēγ yehvūnd*. 7 Mf₁, U₃, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₃, A add *ih*; U₃ adds *aēγ lā sazāih*. 9 D om. *č*. 10 Mf₂, U₃, D, M₁ om. 11 Mf₂ *val*; U₃ adds *vad*. 12 Mf₁, 2 repeat; U₁ *hamā*; U₂ *hamāk*; U₃ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *zak i*; U₃ *ra* twice. 14 Mf₂, U₃, D, M₁, 3 om. 15 Mf₁ om. *ān*. 16 Mf₂, U₃, D, M₁ om. 17 U₂ adds *ih*. 18 U₂, 3, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₃, D, K, L₁₂, A, M₂, 3, Mr₁, 2 *hamāe*. 20 U₃, D add *aēγ bēn Vahišt jīvāk lenā yehvūnāt*. 21 Mf₂, U₁ °*vūnd*; U₃ °*vūnam* and adds *aēγ arzānik yehvūnam*; D, M₁ °*vūnam*. 22 Mf₂ *zak i*; D *zak*. 23 U₃ *fšā*. 24 Mf₂ °*dūnd*;

U₂, D, M₁ °*dūnam*. 25 Mf₁, U₃, D, M₁, 2 om. 26 Mf₂ adds *i*; U₃ om. š. 27 U₃ *tā*. 28 Mf₁, 2, U₁, K om. 29 Mf₂ č; U₃, L₁₂, A, M₁ om. 30 U₁, 2, L₁₂, M₂, 3, Mr₁ °*sraviīh*; A °*sra* *i*. 31 Mf₁, D pref. *i*. 32 Mf₁, U₃ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 3, Mr₁, 2 *zck-ič*; U₂, K add *i*. 33 Mf₁, 2, U₂, 3, K pref. *i*; U₃, D, M₁ om. č. 34 Mf₂ *val ō*; U₁, 3, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvataīh* below the word; L₁₂ *huaēvīh*. 36 Mf₁, 2 *u dōisrīh*; U₂, A, M₂, Mr₁, 2 pref. *nēwak dēlih i*; U₃ *vataratan*; M₁ pref. *u*; M₃ *u dōisrīh* in the margin. 37 Mf₂ om. *n*; U₂, M₂, 3, Mr₂ pref. *i*; D *min zak*. 38 D adds *pūhl*; A Čašōdarg; M₁ Čīnvatarag.

5. 13

1 MSS. °*vistīn*; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf₂, U₂, 3, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan Ātahš pavan xānak hučašmayān val valā*; U₃ adds *pavan hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavan*; U₂ om. 7 Mf₂, D om. 8 Mf₂ om.; U₃ adds *i tak*. 9 U₃, D add *xvā ē t*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *zak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U₃ om. 14 Mf₁, M₁ om. 15 M₃ *yatbīnūnēt*. 16 U₃ *anj rāmišnih xvā ē t*; A adds č after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U₂, A, M₂, 3, Mr₁, 2 add *Ōhrmazd*. 19 MSS. °*vistīn*; Mf₂ *af-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 add *aēγ-aš apāyet*. 21 Mf₁ om.; Mf₂ *Ātahš Ōhrmazd aēγ-aš apāyet*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 om. 22 Mf₂ om. *ih*; U₃ *huvarišnih*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₂ gives *Spitāmān Zaratuš t* for the remaining part of the sentence; Mr₁ om. 25 Mf₁ adds *ih*; U₃ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāštīk*. 28 Mf₁ adds *bēn*. 29 M₃ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₃ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, M₃ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₃, M₃ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₃ adds *denā*. 34 So in U₂, 3, M₂, Mr₂. 35 U₂ *barših*. 36 So U₃, A, Mr₁; U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 3, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₁ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₃ om.; U₃, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 3, D, K, L₁₂, M₃ om. 44 U₁, D *Spitāmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratuš t*.

5. 14

1 Mf₂ *zak i*. 2 Mf₂ °*vispīn*; rest °*vistīn*. 3 U₃ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf₁ *ō*; U₁, D, K, L₁₂ om.; U₃, M₁ *madam*. 7 Only in M₃, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₃, D, M₃ give this gloss. 10 U₃, M₃ pref. *mavan*. 11 MSS. *Ātahš*. 12 M₃ om. 13 U₃, D, M₃ *sātūnēt*. 14 M₃ *nikirēt*. 15 D *yāityūnt*. 16 U₃ om. *w*; D, M₃ *i ait* for *ayōw lā*. 17 D *čīgōn*; M₂, Mr₂ add *mā aēγ*. 18 Mf₁ *mā* but *madam* above the line; U₂, M₂, Mr₂ add *aēγ madam*; D *mavan*; A, Mr₁ add *se madam*; M₃ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 3, K, L₁₂ *hamē*; M₁ *hamyā*; U₂, D, A, M₂, 3, Mr₁, 2 *hamxāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₃ add *valā*; D *zak valā*; M₃ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₃ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ *barāt*; A, Mr₁ *burt*; M₁ °*ründ*. 23 Mf₁ pref. *aēγ*; M₁ *hamčīgōn min zak for dōst ō dōst*; M₃ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₂ om. the rest; M₁ *zak*. 29 Mf₁ *valā-č*; Mf₂ *val zak*. 30 Mf₁, U₁, ₃, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār Ātahš*. 31 U₂ *armastāt*; U₃ *armasāt aīt* and adds *čīgōn mavan Ātahš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₃, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₃ pref. *min*; M₁ u. 34 M₁ adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čīgōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčīgōn Ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M₁ °*lünd*; M₃ adds on the margin *čīgōn mavan Ātahš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Ātahš*; A om. *Ātaš . . . yemalelūnēt*. 37 M₁ u. 38 M₁ °*lünd*. 39 U₃ pref. *aēγ*; D *tan*; M₁ *aēγ tan i*. 40 U₁ *armēsāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₃ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₃ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūnd*; U₁ °*ründ*; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₃ °*rūnyēn*; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Ātahš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₃, D, K, A, M₁, Mr₁ om. 9 U₃, D, M₃ add *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātahš rā yezbexūnd*; M₁ *vistard*. 10 Only U₃, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₃ om. 13 U₃ adds *aēγ urvar hubōi madam ō Ātahš yezbexūnd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūnd*; M₃ adds *aēγ kolā aēš mavan Barsam min ahrākīh bastak Ātahš rā yezbexūnd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūnd yezbexūnd*. 14 Mf₂ adds *i valā*; U₁, ₃, K add *i*; D has *Ātahš Ōhrmazd berā ēton madam zak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Ātahš i Ōhrmazd āfrīn kūnēt for zak āxar . . . i Ōhrmazd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnūnēt*. 17 Only in U₁, A, M₃, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ °*nūtā*; M₁ °*nūd yehvūnāt*. 20 Mf₂ *mavan valā*; M₃ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₃, Mr₁, ₂ *abišt*; M₁ *abiš*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₃, D, M₃ add *yehvūnāt*.

5. 16

1 U₃ pref. *lālā*; D *lālā*; M₃ pref. *lāl*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehamūnāt*; U₃ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₃ adds *tōxm aēγ*. 7 Mf₁, U₁, ₃, D, K, L₁₂, M₃ om. the gloss. 8 Mf₁, D pref. u. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₃, D, K, M₁, Mr₁ om. 11 D om. *iħ*; K *barišnīh*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēγ gabrā*. 13 Mf₂, U₁, ₃, D, K, M₁ om. 14 U₃ adds *ae ramak gōspandān u anšūtān kabad yehvūnāt*; D om. and gives *aēγ ramak tōrān u gōspandān u kabad gabrān gušn bēn bitā u dūtak lak awzān yehvūnāt ae berā i gušn*; M₃ adds *aēγ ramak anšūtān u gōspandān kabad*

yehvūnāt; A, Mr₁,₂ gušnān. 15 Mf₁ pref. u; Mf₂ om. madam . . . rāst yehvūnāt; U₃ pref. lālā. 16 So Mf₁; rest valā; A valā i. 17 U₁,₂, K, L₁₂, M₂,₃, Mr₁,₂ add i; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₃ om. 21 Mf₁, U₁, K, add i. 22 U₃ om. 23 Mf₁ adds i; U₂, A, Mr₁,₂ apāyet. 24 A, M₁,₂, Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₃ pref. pavan; K gives the remaining part of the paragraph at the end of the Nyaish; M₁ pavan zak hurvāxmanih. 28 Mf₂ xaiyā; M₁ xayā. 29 Mf₂ zīvad; U₃ pavan rāmišn zīvēt; A, M₂, Mr₁,₂ zīv a č; M₃ zīv pavan ramišn zīvē. 30 Mf₂ i. 31 Mf₂, K add i. 32 Mf₁, M₂, Mr₂ add i; Mf₂ šap. 33 U₃ zīvēt. 34 Mf₂, U₂, A, M₂, Mr₁,₂ give pavan rāmišn zīve; D has aēγ min Dēr Xvatā vad dēr zīvē; M₁ aēγ vad zak zamān ham ēton zīvē yehvūnd. 35 A adds ih. 36 Mf₂, U₃ om.; U₂, M₂, Mr₁,₂ pref. u; A u. 37 U₂, M₂, Mr₂ aēvīk; U₃ atūkīk; A, Mr₁ adūdīk. 38 Mf₂, K, M₃ zīv; U₃ zīvēt. 39 D, M₁ pref. ēton. 40 M₁ om. 41 So in Mf₁,₂, U₁,₃, K, L₁₂, M₃. 42 MSS. have Ātahš. 43 Mf₁ adds i. 44 Mf₂ adds avīzak i ān i; U₂, M₂ add avīk u zak i; A, Mr₁,₂ add az-aš u zak. 45 Mf₂, M₁ °dūnd; D adds vad zak lēlayā mavan lak zīvē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton zīvandak yehvūnih ēton denā Ātahš āfrīn bāstān γal vabidūnyēn. 46 Mf₂, U₁, D zak i; A zak. 47 A, M₃ add i. 48 Mf₂ ēsam yedrūnēt; U₂, A, M₂, Mr₁,₂ °rūnēt; U₃ pref. madam. 49 Mf₂ om.; U₁ asm. 50 Mf₂, U₁,₃, K, L₁₂, M₁,₃ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ nikīrītak; D nikīrītak. 53 Mf₁ adds dušārm; Mf₂ pref. pavan; U₁, D pref. dušārm i; U₃ pref. min; M₂ adds i. 54 U₃ pref. dušārm min ahrākīh; K, L₁₂ pref. dušārm i alvrākīh; M₁,₃ pref. dušārm rā ahrākīh. 55 Mf₁, U₁,₃, M₃ i. 56 Mf₁, U₁,₃, D, K, M₁,₃ om.; U₂, A, M₂, Mr₁,₂ add i. 57 Mf₁, U₁,₃, D, K, L₁₂, M₁,₃ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ u. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add i. 61 Mf₁ adds i; K, L₁₂ om. 62 MSS. yōšdāsr. 63 Mf₂, U₂, M₂, Mr₂ add pavan. 64 K pāk yehvūnēt.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A ān. 3 U₁, M₁ om. 4 All except M₂ have Ātahš. 5 U₃ has i Ōhrmazd ōžōmand u tuvānāk aīt for ōžōmand Ōhrmazd; D, K, A, M₁ i Ōhrmazd ōžōmand for ōžōmand Ōhrmazd; M₃ i ōžōmand u tuvānā aīt. 6 U₁ om. 7 K om.; A adds i. 8 U₃ adds anšūtān rā; K, M₁ om.; M₃ adds anšūtān. 9 U₃, M₃ add aīt. 10 M₂ aēγ. 11 U₂, M₂ om. ī. 12 M₃ adds i. 13 U₃, M₃ add yehvūnēt. 14 U₁,₂,₃, D, K, M₂, Mr₁,₂ u; K, A, M₃ om.; M₁ mavan. 15 U₃ om. 16 U₃ adds ih. 17 M₃ adds i. 18 D adds ēton Ātahš i lak Ōhrmazd ōžōmand u tuvānā aīt mavan bēn martumān ahrākīh min valā i xvarsand aīt; K adds ēton lak Ātahš bulandtar aīt ae Ōhrmazd u zak pavan ahravīh xvarsand aīt aēγ valā xvarsandīh zak zamān čīgōn mavan kār ahrākīh kabed yehvūnd sardār var aēγ Vahišt lenā sardār aīt; M₁ °mūnd. 19 D gives this gloss. 20 D, M₁ om. 21 D u; M₁ om. 22 U₂, A, M₂, Mr₂ om. n. 23 MSS. have Ātahš. 24 Mf₁, M₂ pref. u. 25 U₃, D, M₃ add kabed tēž u amāvand aīt denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabidūnēt Ātahš madam valā awar rāmišnīh pētākēnēt; K adds kabed tēžōmand u kabed amāvand valā Ātahš u valā yehavīmūnēt andar ayāwārīh aīt aēγ bēn ayāwārīh yehabūndak kāēm aīt u pētāk rāmišnīh yehabūnd. 26 Only U₃, D give the gloss. 27 U₃, M₃ kartan denā; D pref. kartan. 28 U₃, M₃ dāstan. 29 U₃ zak i Ōhrmazd zak

for *Ōhrmazd zak i*. 30 U₁ *ān*. 31 Mf₁, U₁, M₁ om. 32 Mf₁ adds *ih*; M₁ adds *ān*. 33 U₁, D, A, M₂, ₃, Mr₁ *xvāyišnīh*; U₂ *xvāyišn*. 34 K om. *ēt*; A one stroke less. 35 K adds *ēton ae Ōhrmazd zak āzār yehbūndak āt levatā valā xvāhiš kēn vabidān*. 36 Only U₃, D, M₃ give this gloss. 37 MSS. have *xvāyišnīh*. 3 D om. 39 MSS. *Ātahš*. 40 M₃ adds *i*.

NOTES

NOTES

I. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Gamj-i Shayagan, §§ 153-157 (Bombay, 1885).

I. O

1 The portion beginning from *stæm*, 'I praise,' to *bəzavāl būkat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrazk*, *qādir*, *qawī*, *qadīm*, 'ādil. 2 The manuscripts have *alazak* instead of *alrazk* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of M_a, which has *hamēšak*, 'perpetual.' The word *alrazk* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *razk* being a noun meaning 'daily bread.' U, gives in a marginal gloss in Gujarati *alajabno arath Śāskarut madhe anit [aniś] lakṣi che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual." The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rāzi*, 'daily bread,' which follows the Ar. *alrazk* and has the same meaning, might have led him to conjecture a different word from *alrazk*. We find in the manuscript U, *alrazk* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghaṇī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *razk* and the Pers. *rāzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. ³ I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

¹ For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Āfrīngān-ī Dahmān and Āfrīn-ī Khšathryaṇ rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. ² Neryosangh renders Av. *θrīščiit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *θrīščiit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' ³ According to the marginal glosses in Pers. in Mr₁, ² 'other creatures' refer to *Firistagān*, 'Angels.' ⁴ In rendering Av. *hvarə*, the first element of the compound *hvarə-hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə-darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə-barəzah-*, Ys. 59. 7 (Sp.); *hvarə-raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekīnā cāhānār*, 'wishers of good.' ⁵ The demonstrative pron. *aētaf*, which stands as the subject to the verb *jīhāt* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahurəm Mazdəm*, *Aməšē Spəntē* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. ⁶I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. *Stuttgart*, 1889. to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vṛddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸Ibid., p. 259, note 4. ⁹To explain Av. *Vayam*, M₁ gives the following interlinear gloss in Pers. *Vay ya'ni parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uṣarō-kairyā-*, Phl. *aṣarkār*, Ner. renders it by *pakšin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sīrōzah 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātqm Zarahuštro tanvasčēt xvaḥyā uštanəm dadāiti*, 'So Zarathustra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōiḍrābyō*. Three of the manuscripts, U₄, F₂, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru-gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsītāranyaḥ-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. *Stuttgart*, 1892. The Guj. version renders it by *jangalmā pāšbānī karnār*, 'protector in the forest.' M₁ gives in an interlinear gloss in Pers., *pāšbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. ³Av. *ābyō dōiḍrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10, 22, 17, 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōidra*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Aradvistra*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōidrābyō*, to mean 'waters of Ardviseur.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardviseur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōidra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3, 49, 11, 16, 67, 62 (Sp.), as also the following instances in which *dōidra*- forms compounds with other words, e. g. *duš.dōidra*- Yt. 3, 8, 11, 15; *spiti.dōidra*- Vd. 7, 24; *verasi.dōidra*- Ys. 26, 7 (Sp.); *vouru.dōidra*- Sr. 1, 3, 5; 2, 4, 5. Vd. 19, 37, VYt. 8; *sairi.dōidra*- Ys. 56, 8, 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardviseur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmāntk Vijār*, I, 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmihā nikirēt čašm i valā čašm i Xvarīēt alt*, Paz. *ke visp dām i vahē hučašmihā nigarēt čašm i ōi čašm i Xvarīēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nirikṣṭe locanam aśya locanam yat Sāryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqidyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19, 22, 21, 7, 51, 2 (Sp.). In Ys. 34, 10, 45, 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqidyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phil. writers. (Ed. 1. 3; Dh. 2. Su. 3.) 6 In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšathra* in the inst. is literally translated by "Lord" in the voc., as referring to Omazd, who is invoked to further the mind as well as the body of the suppliant. 7 The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Omazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urāšvā*, in loc., is rendered in the nom. as the subject of the verb *īšvā*, 3d sing., which is likewise treated as if it were a 3d sing.

L. 6

1 Av. *īšvānraē*, "awake," is vaguely transcribed into Phil. by *īšār*, *īšgār*, *īšgār*, *īšgār*, *īšgārā*, *īšgār būcā*. The Phil. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Newyosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pathavist. The word in this particular case before us is rendered into Skt. by *balāyābhujjā*, and by *bhujjābhavanti* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the "strength of arms," some manuscripts give different meanings for the word. Thus M₁ correctly explains it by Pers. *bātar*, "awake"; M₂ has *āštār*, "manifest"; U₁, D, L₁₂ have *hōšyār*, "cautious"; M₃ gives *sātib qūcāt*, "land of wigot."

L. 7

1 Note New's Italicized form *īnāhāhā* instead of the correct Skt. form *īnāhāhā*.

L. 8

1 Av. *Tišnaryāwōyō*, "the ones belonging to Tishtar," is finely rendered in all the versions as referring to the rains, Tishtar being the rain star. 2 Lit. "the Path which is of the good state." The word occurs in the same collation in Fr. W. 5. 1. In the tentative rendering "good state," which I have adopted for *īnāhāhā*, I have been influenced by the tradition which understands the "Path" to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *āwō Pathā yō Asāhe wōpe anyāšqm ānāqm*, "the one Path which is of Righteousness, all others are no paths," Ys. 72. 11; also the well known Old Persian phrase *Pathim Rustam*, "the Right Path," Nāsh-i Rustam 6; the Vedic *Pathā Rāsyā*, "the Path of Holy Law," Rig-Veda 1. 136; the common *ariyo aṅgāṅgā maggo*, "the noble Eightfold Path" of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the "Way" in Christianity, from the words of Jesus, "I am the Way, the Truth, and the Life," Acts 9. 2. 3 It is difficult to find what this "golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. 11

1 Geldner omits this sentence.

I. 12

1 This is translated literally, as *yaoždāθrəm* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

1 My translation here is guided by the tradition; otherwise *paīti.štā-* and *paīti.drā-* would mean 'repulse and resist.'

I. 15

1 Av. *yazāi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *huniṣām* (a transcribed form of Av. *huniṣtəm*) is doubtful. The manuscripts U₁, Mr₂ explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxədra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitraḥ*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūstī*, *doštī*, 'friendship,' but have *dūst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitraṃ ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, I, note 90, Bombay, 1906.

I. 16

1 Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *zaθra-*, Phl. *zōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *ḥyora, jora*. The same word *prāṇaḥ* is used also to render Av. *zāvar-*, Phl. *zōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *zūr*, Guj. *ḥor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaoḍra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaoḍra-*, 'oblation,' and *zāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *zāvar-*, Phl. *zōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura-*, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *višpāmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *višpāmāi anuḥe* are rendered into Phl. by *harvišp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *višpām māi anuḥe*, *višpa Mānḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *mānḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

1 An. *pañi-jasbi* in the 1st person is rendered into Pbl. by *band yehamtiñti*. The original idea that the suppliant desires to approach Mñtr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 An. *vanar*, "love," is rendered into Pbl. by *ayāvanñih*, "help." The Pers. and Guj. versions derive the word from *van*, "to vanquish," and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

3. 6

1 The word *miñti*, "mixedly, unitedly, conjointly," is here translated by "always" (following the Pbl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word "constantly," lit. "standing together."

3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as "the moist star" (*Hamlet*, I. i. 103-104). I do not overlook the presence of the Skt. adj. *agnasant*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *n* stem passes over to the *a* giving *vahva*? Then through the fondness of lengthening *a* near *v* is made into *vahvā*, perhaps as the word comes after *vanamgānt* which has long *ā*.

3. 10

1 Can it be *vañna*, "comfort," and *nas*, "to copulate"? 2 *stē napatam* is an adaptation from Ys. 34. 4, where *stai* is appropriately an inf. (*Bartholomae*, *Ain. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

1 Ethical dative as in Latin and Greek.

4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *svāyanti* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *huvaxāñni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosruvāne* with the MSS. F, E, Mb, L, and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, "to flow," with the meaning "let flow," "pour out," cf. *asusruvat* (*Bhattacharya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-sruvāne*, would answer exactly to a Skt. *so-sruvāne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zaroshter*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh.* I. 45, note 1.

5. ATASH NYAISH

5. 1

1 So following the tradition.

5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

1 I have taken *asubhrō.napān-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Ayam napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

1 For the form see Bartholomae, *GlPh.* I. 263. 2.

5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

5. 14

1 Geldner om. the line. 2 I have taken *hantom* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.

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